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RUINS OF
NAUVOO TEMPLE
HELD BY ENGR.

THE CONTRIBUTOR.

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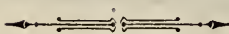
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THE RISE AND FALL OF NAUVOO.

VIII.

IF IT should be asked what class of men can do the state the most harm, or the Church most mischief, the universal answer would be—*traitors!* So patent is the correctness of the statement, that we deem it unnecessary to inquire into the reasons that lead to the conclusion. What state has perished but by traitors' hands? What patriot suffered, but by a traitor's perfidy? And so, as we proceed, we shall see that it was principally through the schemes of traitors that Nauvoo's budding prospects were blighted, and her virtuous people driven into the wilderness.

It will be remembered that in our last number, we published a letter written by John C. Bennett to Sidney Rigdon and Orson Pratt, in which he stated that he was then enroute for Missouri for the purpose of getting out an indictment against Joseph for treason against that state, said to have been committed during the troubles at Far West, in the Fall of 1838. Whether Bennett went to Missouri or not I cannot say, but through his influence the old charge of treason was revived, and an indictment found at a special term of the Circuit Court for Daviess County, Missouri, on the 5th of June, 1843; and on the 13th of the same month Governor Reynolds issued a requisition on the Governor of Illinois for Joseph Smith, and appointed Joseph H. Reynolds the agent of Missouri to receive the Prophet from the authorities of Illinois. Accordingly the warrant for the arrest was placed in the hands of Harmon T. Wilson by Governor Ford,

of Illinois, and Wilson and Reynolds started to find the Prophet.

In the meantime Joseph's friends were not inactive. The day before Governor Ford issued the warrant for the apprehension of the Prophet, he incidentally mentioned to Judge James Adams that a requisition had been made by Missouri for the arrest of Joseph, and that he should issue it the next day; whereupon Judge Adams dispatched an express from Springfield to Nauvoo with this information. The express arrived in Nauvoo on the sixteenth of June; but three days before, Joseph with Emma, had left Nauvoo to visit Emma's sister, a Mrs. Wasson, living near Dixon in Lee County, a little more than two hundred miles north of Nauvoo. But on the arrival of the messenger from Judge Adams, Hyrum Smith at once dispatched Stephen Markham and William Clayton to Joseph with the information. They left Nauvoo about midnight of the eighteenth, and sixty-six hours later arrived at Wasson's, having ridden two hundred and twelve miles in that time, changing horses only once and that near the end of the journey. Shortly after the arrival of Clayton a Mr. Southwick of Dixon rode out to Inlet Grove, where Mr. Wasson lived to inform Joseph that a writ was out for him, and for his pains and interest the Prophet paid him twenty-five dollars, though he had already been informed by Clayton and Markham.

After the receipt of this information, however, Joseph concluded to remain where he was, for, as he put it, if he

started for home he might meet the officers, where he had no friends, and be run over into Missouri among his enemies.

Just how the officers Wilson and Reynolds came to know of the whereabouts of the Prophet is not known. But at any rate they went directly to Dixon, nearly killing their horses by hard riding. At the village of Dixon they represented themselves as Mormon Elders, wanting to see the Prophet. They succeeded in hiring a man with a two horse team to drive them out to Wasson's. On the way they passed William Clayton who had been sent by the Prophet to see if he could learn anything of the movements of the officers at Dixon. But as the sheriffs were disguised, Clayton did not recognize them.

The officers arrived at Wasson's and found Joseph walking down the path leading to the barn. They sprang upon him like wild beasts upon their prey, presenting their pistols, and Reynolds exclaimed—"God damn you sir, if you stir, I'll shoot!" and this with slight variations he kept repeating. Joseph asked them what was the meaning of all this, for they attempted to serve no process, and to their oft repeating threats of violence, which they sought to make emphatic with blood-curdling oaths, the Prophet bared his breast and told them to shoot, if they desired to, for he had endured so much oppression that he was weary of life.

By this time Stephen Markham arrived on the scene, and immediately started to the Prophet's assistance despite the threats of the officers to shoot him if he advanced another step. Nor did the brave man check his advance until Joseph cautioned him not to resist the officers of the law.

Reynolds and Wilson with much rudeness and many unnecessary imprecations, hustled their prisoner into the wagon they had hired in Dixon, and were for starting off without giving their prisoner a chance to say one word to his friends, bid his wife or children goodbye, or even get his hat and clothes. But Markham seized the team by the bits and said there was no law requiring

an officer to take a man to prison without his clothes, and held on until Emma could bring out Joseph's hat and coat, regardless of the threats of the officers to shoot him.

All this time they had served no process on their prisoner, and had repeatedly thrust the muzzles of their pistols against his sides until both were badly bruised by the uncalled for violence.

Joseph shouted to Markham as he was driven away, to go to Dixon and obtain a writ of *habeas corpus*, but as the horse Markham rode was jaded, and the officers ordered their driver to whip up, they kept up with him, and both parties went into the town together.

The sheriffs thrust their prisoner into a room in a tavern kept by Mr. McKennie, and ordered fresh horses to be ready in five minutes. Joseph told them he wanted to obtain counsel. "God d——n you, you shan't have counsel; one more word and G—d d——n you I'll shoot you!" was the brutal answer. Just then, however, a man passed the window and to him Joseph shouted, "I am falsely imprisoned here, and I want a lawyer." Presently Lawyer Southwick, the gentleman who a few days before had rode out to Wasson's to inform the Prophet that a writ was out for him, came to the house, but only to have the door banged in his face, and be denied admittance. Another lawyer, Shepherd G. Patrick, tried to gain admission to the prisoner but met with the same treatment as the first. But at last, through the influence of a Mr. Sanger and a Mr. Dixon, owner of the hotel building, where the Prophet was detained a prisoner, Reynolds was given to understand that his prisoner must have a fair trial, and all the protection the laws afforded him. A writ of *habeas corpus* was sued out before Mr. Chamberlain, the Master in Chancery, who lived some six miles from Dixon, made returnable before Hon. John D. Caton, judge of the ninth judicial circuit at Ottawa.

Before starting for Ottawa, however, Joseph learned that Cyrus Walker Esq., was in the vicinity on an electioneering tour, he being the Whig candidate for

Congress from that district; and the Prophet attempted to secure his services in his defense, as he was the greatest criminal lawyer in that part of Illinois. Walker, however, refused to engage in his defense unless Joseph would agree to vote for him at the coming election, and the Prophet promised him his vote.

Writs were sued out before the justice of the peace against Reynolds and Wilson for making threats against the lives of Markham and Joseph; and another writ for a violation of the law in relation to writs of *habeas corpus*; and still another, this time from the Circuit Court of Lee County, for private injuries, false imprisonment, claiming \$10,000 damages. Whether the sheriffs were released from the first writ, or just what action was taken respecting them, we cannot learn; but on the last writ they were held in \$10,000 bonds, and as they could get no bondsmen this side of Missouri, they were taken in charge by the sheriff of Lee County, and were under the necessity of obtaining a writ of *habeas corpus* themselves. So that while Joseph was the prisoner of Reynolds and Wilson pending the hearing on the writ of *habeas corpus* he had sued out, they were prisoners under the same circumstances, in charge of the sheriff of Lee County. And in this manner all started for Ottawa for a hearing on the several writs before Judge Caton.

The whole company left Dixon on the twenty-fourth of June, and the same day arrived at Pawpaw Grove, a distance of thirty-two miles. The arrival of the Prophet and party at Pawpaw Grove created no little excitement, and the next morning the people gathered into the largest room in the hotel, and insisted upon hearing the Prophet preach. To this Sheriff Reynolds objected and said to the people, "I wish you to understand this man (pointing to Joseph) is my prisoner, and I want you should disperse." At this an old gentleman by the name of David Town spoke up and said:

"You damned infernal puke,* we'll learn you

to come here and interrupt gentlemen! Sit down there, pointing to a very low chair, and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You cannot kidnap men here. There's a committee in this Grove that will sit on your case; and sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

Old Mr. Town was lame and carried with him a heavy, hickory walking stick with which he emphasized the significant parts of his speech by striking the end of it on the floor. It had the desired effect on Reynolds, who humbly took his seat, while the Prophet without an interruption addressed the company for about an hour and a half on the subject of marriage.

At this point it was learned that Judge Caton was absent in the State of New York, hence the party returned to Dixon, and the officers made returns on the respective writs of *habeas corpus* by endorsing thereon—"Judge absent." New writs, however, were sued out, and at Markham's request that for Joseph was made to read: "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of *habeas corpus*"—and thereby hangs a tale, as the sequel will show.

Arrangements were made with a Mr. Lucien P. Sanger, who was in the stage coach business, to take the respective prisoners to Quincy, a distance of two hundred and sixty miles, to obtain a hearing on the several writs before Judge Stephen A. Douglas.

Enroute for Quincy, Joseph convinced his lawyers and Sheriff Campbell, of Lee County, and others, that the Municipal Court of Nauvoo had the right to try cases under writs of *habeas corpus*, and since the writ that he had sued out and served on Reynolds of Missouri was made "returnable before the nearest tribunal in the fifth Judicial District authorized to hear and determine writs of *habeas corpus*," he insisted on being taken to Nauvoo for a hearing. He pre-

* A common nick-name for Missourians in those days.

vailed, too, and for that point the company directed their course.

It now becomes necessary to note a few minor events that occurred. As soon as the sheriffs started for Dixon with Joseph in their power, Emma Smith had her carriage made ready and at once started for Nauvoo with her children, in order to set some scheme or other on foot looking to her husband's deliverance.

Joseph, when arriving at Dixon a prisoner, dispatched William Clayton with a message to his brother Hyrum telling what had befallen him, and requested that assistance be at once sent to him. Clayton boarded the steamer *Amaranth*, at Rock Island, and arrived in Nauvoo about two o'clock in the afternoon of Sunday; the twenty-fifth of June. Meeting was in progress when Hyrum stepped into the stand and interrupted the proceedings, by announcing that he wanted to meet with the brethren at the Masonic Hall.

The quiet of the Sabbath was immediately changed into excitement, and the brethren rushed to the hall in such numbers that not one fourth could gain admittance, so the meeting was adjourned to the green, where a hollow square was formed about Hyrum, who related the story Clayton had told him respecting the captivity of their Prophet and called for volunteers to go to his assistance, and see that he had his rights. Immediately three hundred offered their services and from them a company was selected such as was needed; and before sunset, one hundred and seventy-five men were in the saddle under command of General Wilson Law and C. C. Rich, enroute for Peoria.

Before the company left Nauvoo Elder Wilford Woodruff opened a barrel of gunpowder and invited every man that was going to the assistance of the Prophet to fill his flask or powder-horn; and indeed, the company was well armed and well mounted, and presented a rather formidable appearance.

Besides sending out their company to find and protect his brother, Hyrum sent about seventy-five men on the steamer

Maid of Iowa, a small steamboat purchased by the people of Nauvoo some months before, and placed under the command of Captain Dan Jones.

The company was to go down the Mississippi to the mouth of the Illinois River, thence up that stream as far as Peoria; for it was expected that Joseph was being conveyed to Ottawa, and it was feared by Hyrum that an attempt would be made when the party approached the Illinois River to convey Joseph to one of the crafts plying between Peoria and St. Louis and so take the Prophet to Missouri. Hence this company on the *Maid of Iowa* were instructed to take the course mentioned, and to examine the steamboats they met, and if they learned that the Prophet was a prisoner on any one of them, they were to render whatever assistance might be within their power.

The command under Generals Law and Rich divided and sub-divided in going through the country, and on the twenty-seventh a small company under the command of Captain Thomas Grover met Stephen Markham whom Joseph had dispatched to find the brethren that he expected had been sent from Nauvoo to his assistance; with directions for them to meet him at Monmouth.

Near Monmouth, and before the arrival of the main body of Joseph's friends, Reynolds and Wilson planned a scheme of going into that town, raising a mob and taking the Prophet by force into Missouri. The plot failed, however, as it was overheard by P. W. Conover, and Sheriff Campbell took both Wilson and Reynolds into his immediate custody. These men had a strong dislike of going to Nauvoo as they feared they would never leave the place alive. But the Prophet pledged his word that no harm should befall them. As the friends of the Prophet kept dropping in singly, or in squads, the fear of his enemies increased. Reynolds made especial enquiries as to whether "Jem Flack" was in the company, and on being answered in the affirmative, he exclaimed, as he turned deathly pale, "I

am a dead man!" for he had given Flack a deadly provocation. When Flack rode up, however, the Prophet called him up to him and strictly charged him that whatever insult he had received from Reynolds not to injure a hair of his head, since he had given his word of honor that he should not be injured; and Flack agreed to let him alone.

Before noon of the thirtieth, Joseph's company which now numbered about one hundred and forty, approached Nauvoo. Word had previously been sent in as to the probable time of his arrival, and the people prepared to give him a royal reception.

Hyrum Smith and Emma, accompanied by the brass band and a long train of carriages met the Prophet's company a mile and a half north of the city, and received him. The enthusiasm of the people knew no bounds. The Prophet met his brother and wife with a fond embrace; from the latter, only a few days before, he had been torn away in the most arbitrary and cruel manner, and their reunion was a joy indeed.

Joseph now mounted his favorite horse, "Old Charley," and with Emma riding proudly at his side, and surrounded by his body guard, he led the procession into the city, amid the enthusiastic cheers of the people, the firing of musketry and cannon, and the lively strains of the band. At the gate of the Mansion stood the Prophet's mother, with tears of joy rolling down her aged cheeks, to welcome her son, whom she had seen so many times in the hands of his enemies. Here, too, his children flocked about him and welcomed him with unreserved, childish delight.

The vast crowd that had gathered in front of the Mansion appeared unwilling to leave without some word from their revered leader. When he observed this the Prophet mounted the fence, thanked them and blessed them for their kindness to him, and told them he would address them in the grove, near the Temple, at four o'clock.

A company of fifty sat down at the Prophet's table to partake of the feast provided; and Wilson and Reynolds

who had treated him so inhumanly when he was in their power, were placed at the head of the table, and waited upon by Emma with the utmost regard for their comfort, though they had denied her, speech with her husband, and were not even willing that she should take to him his hat and coat. Gall to them indeed must have been the kindness of the Prophet and his wife, whom but a few days before they had treated with such harshness.

In the afternoon, several thousand people assembled at the grove, and at four o'clock, the Prophet addressed them in an animated speech of considerable length, in which he related to them his adventures while in the power of his enemies, and contended that the municipal court had the right to hear cases arising under writs of *habeas corpus*. In the course of his speech he allowed himself to be carried away by the fervor of his eloquence beyond the bounds of prudence. A circumstance, however, that will create no astonishment when the excitement, and the indignation under which he was laboring, and that arose out of a sense of outraged justice and humanity—is taken into consideration. Under such circumstances and from such temperaments as that of the Prophet's, we shall look in vain at such times for dispassionate discourse, and more than human must that man be, who, under the accumulated wrongs of years of oppression, can always confine his speech, when recounting those wrongs, within the lines that cold, calculating wisdom would draw.

In the meantime, a requisition was made on Sheriff Reynolds to bring his prisoner before the municipal court of Nauvoo, that the validity of the writ, by virtue of which he held him, might be tested. Reynolds refused to recognize the summons of the court; therefore, his prisoner petitioned the court for a writ of *habeas corpus* to be directed to Sheriff Reynolds, commanding him to bring his prisoner before said court, and there state the cause of his capture and detention, in order that the lawfulness of his arrest might be inquired into.

Reynolds complied with the attachment, and the Prophet was delivered into the charge of the city marshal.

The next day, the municipal court held a session, William Marks, acting chief justice, D. H. Wells, N. K. Whitney, G. W. Harris, Gustavus Hills and Hiram Kimball, associate justices.

When Joseph was on trial for this same offense before Judge Douglas, on a writ of *habeas corpus* in 1841, as already related in a previous number, the court refused to enter into the consideration of the merits of the case, as the judge doubted whether on a writ of *habeas corpus* he had a right to go behind the writ and inquire into the merits of the case. The same point was avoided by Judge Pope in the hearing Joseph had before him on a similar writ, when charged with being accessory before the fact in an assault upon the life of ex-Governor Boggs. But the municipal court had no such scruples, and at once proceeded to try the case *ex parte*, on its merits; and Hyrum Smith, P. P. Pratt, Brigham Young, G. W. Pitkin, Lyman Wight and Sidney Rigdon were examined as witnesses. Their affidavits before that court concerning events that happened to the Saints in Missouri, afford the most circumstantial, reliable, and exhaustive history of the Church, while in that State, that has ever been published.

After hearing the testimony of these witnesses, and the pleading of counsel, the court ordered that Joseph Smith be released from the arrest and imprisonment of which he complained, for want of substance in the warrant by which he was held, as well as upon the merits of the case.

A copy of the proceedings of the municipal court of Nauvoo, and of all the papers connected with the case were immediately sent to the Governor, as also were affidavits from leading counsel and gentlemen from Dixon, as to the treatment of Wilson and Reynolds, that the Governor and the world might know that they had not been unkindly dealt with.

We may conclude the account of this

adventure of Joseph's by saying that about a year afterwards, a jury in Lee County awarded forty dollars damages, and costs, against Wilson and Reynolds, for false imprisonment and abuse of the Prophet—a verdict which, while it confirms the unlawful course of those officers, and the fact that their prisoner was abused, insults justice by awarding such an amount for damages.

At the time of this action before the municipal court of Nauvoo, it was a question in Illinois whether said court had the authority to hear and determine writs of *habeas corpus* arising from arrests made by virtue of warrants issued by the courts of the State or of the Governor, as in the foregoing case; or whether the clause in the City Charter granting the right of issuing such writs was not confined to cases arising from arrests made on account of the violation of some city ordinance. The clause in the charter giving to the municipal court the power to issue writs of *habeas corpus* was as follows:

"The Municipal Court shall have power to grant writs of *habeas corpus* in all cases arising under the ordinances of the city council."

The italics are mine, and the city council passed an ordinance in which is contained this clause:

"No citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of *habeas corpus*."

And there was the general welfare provision, which provided that the

City council shall have power and authority to make, ordain, establish and execute such ordinances not repugnant to the constitution of the United States, or of this state, as they may deem necessary for the peace, benefit and safety of the inhabitants of said city.

In the estimation of Joseph this clause gave the city council the authority to enact the ordinance pertaining to *habeas corpus* from which we quoted the above extract. Indeed, Joseph maintained that all the power there was in Illinois she gave to Nauvoo, and that the municipal Court had all the power within the limits of the city that the state courts had, and that power was given by the same authority—the legislature. A number

of lawyers of more or less prominence in the state professed to hold the same views; but little reliance can be put in the support they bring to the case, since they were seeking political preferment and would, readily, in the interpretations of the powers granted by the charter, favor that side of the controversy most likely to please the citizens of Nauvoo.

Governor Ford, too, at the time, gave a tacit approval of the course taken by the Municipal Court in issuing the writ of *habeas corpus*, though he afterwards became very pronounced in his opposition to the exercise of such powers. It occurred in this way: As soon as Joseph was liberated by order of the Municipal Court, Sheriff Reynolds applied to Governor Ford for a posse to retake him, representing that he had been unlawfully taken out of his hands by the Municipal Court of Nauvoo. The Governor refused to grant the petition. Subsequently the Governor of Missouri asked Ford to call out the militia to retake Joseph, but this Governor Ford refused to do, and gave as a reason that "no process, officer, or authority of the State had been resisted or interfered with," and recited how the prisoner had been released on *habeas corpus* by the Municipal Court of Nauvoo. The Governor acted in this instance with perfect knowledge of what had taken place, for the petition and statement of Reynolds was in his possession as were also complete copies of all the documents, which contained the proceedings before the Municipal Court of Nauvoo; and in addition to these sources of information, the Governor had dispatched a trusted, secret agent, a Mr. Brayman, to Nauvoo who investigated the case and reported the result to him.

On the other hand it was contended that the grant in the charter was intended by the legislature only to give the power to the Municipal Court to issue writs of *habeas corpus* in cases of arrest for violation of city ordinances, and that giving power to the Municipal Court to test the warrants or processes issued from the state courts, was never contemplated by

the legislature, and that the passage of any ordinance by the city council that would bring about or authorize any such unusual proceeding was an unwarranted assumption of power, wrong in principle and consequently subversive of good government.

At the conclusion of the trial the citizens of Nauvoo held a mass meeting and passed resolutions thanking the people of Dixon and vicinity of Lee County generally; for the bold stand they had taken in defense of the innocent, and in favor of law and justice.

The events that have just been related occurred on the eve of an election for United States representatives, state and county officers. The Whig and Democratic parties were so divided in Illinois that the citizens of Nauvoo held the balance of power in the Congressional district where they were located, and also in the county, and I don't know but what they held it as to the entire state. Which ever party they voted with, as they voted unitedly, gained the election. This circumstance brought to the people of Nauvoo many concessions, and caused the candidates of both political parties to fawn at their feet. It was a case where "Bel boweth down, and Nebo stoopeth." But we shall see that it also brought with it serious difficulties that contributed in no small degree to hasten the fall of Nauvoo.

In the election above referred to a circumstance occurred which greatly intensified the political bitterness. It will be remembered that Cyrus Walker refused to assist Joseph when under arrest at Dixon, unless he would pledge him his vote in the then coming election. This Joseph did and Walker was satisfied that he would go to Congress, as he expected that Joseph's vote would bring to him the entire vote of Nauvoo, which would insure his election, and so expressed himself to Stephen Markham. But the day before election, which was Sunday, Hyrum told Joseph that the Spirit manifested it unto him that it would be to the best interests of the people to vote the Democratic ticket, and for Mr. Hoge, the Democratic candidate for Congress.

Joseph made that announcement in a public meeting, but in addressing the people he said:

"I am not come to tell you to vote this way, that way, or the other. In relation to national matters I want it to go abroad to the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all parties protected in their rights."

Referring to what Hyrum had communicated to him he said:

"I never knew Hyrum to say he ever had a revelation and it failed. Let God speak, and all men hold their peace."

Joseph kept his pledge personally, and voted for Cyrus Walker; but the democratic ticket was overwhelmingly victorious in Nauvoo.

This sudden unexpected change as to which party the citizens of Nauvoo would vote for, stirred up to the very depths the enmity of the defeated political party; and when, shortly after the election, R. D. Foster, who had been elected school commissioner; and G. W. Thatcher, who had been elected clerk of the commissioner's court for the county, appeared at the court house in Carthage to take the oath of office, and file their bonds, an attempt was made to keep them from doing so; and the court was threatened with violence if the Mormons were permitted to qualify.

They qualified, nevertheless; whereupon a call was issued for an anti-Mormon meeting to convene in Carthage on the following Saturday, August the 19th, to protest against the Mormons holding office. The people of Carthage and vicinity assembled at the appointed time, organized with a chairman, Major Reuben Graves; and a secretary, W. D. Abernethy; and a committee of nine to draft resolutions. After listening to speeches by Valentine Wilson, Walter Bagby and others, the meeting adjourned to meet again on the sixth of September.

To enumerate the crimes alleged against the Saints in general, and particularly against Joseph Smith, in the preamble to the resolutions adopted at

their second meeting, would be drawing up a list of all the crimes that ever threatened the peace, happiness, prosperity and liberty of a nation. They resolved that from recent movements among the Mormons, there were indications that they were unwilling to submit to the ordinary restrictions of law; and therefore concluded that the people of Illinois must assert their rights in some way. That while they deprecated anything like lawless violence, they pledged themselves to resist all wrongs the Mormons should inflict upon them in the future—of course, "Peaceably if they could, but forcibly if they must." They called upon all good and honest men to assist in humbling the pride of that "audacious despot," Joseph Smith; pledged themselves to raise a posse and take him if the authorities of Missouri made another demand for him; that it might not be said of them, they allowed the most outrageous culprits "to go unwhipped of justice." They agreed to support no man of either political party who should truckle to the Mormons for their influence, and finally

Resolved that when the government ceases to afford protection, the citizens of course fall back upon their original inherent right of self-defense.

One of the principal movers in these meetings was Walter Bagby, the county collector, with whom Joseph had some difficulty in relation to the payment of taxes. In the dispute that arose Bagby told Joseph he lied, and for the insult Joseph struck him several times, and would doubtless have thrashed him soundly but for the interference of Daniel H. Wells. From that time on, Bagby became the relentless enemy of Joseph and the inspirer of these meetings at Carthage; and afterwards went to Missouri where he conferred with the prophet's old enemies, and brought about that concerted action between the Missourians and the anti-Mormons of Illinois which resulted finally in the prophet's assassination.

Later on in the Fall, acts of violence began to be perpetrated upon the Mormon people who lived at a distance from

Nauvoo; and threats of violence were frequent. In December of the year of which we are now writing—1843—a member of the Church living near Warsaw, by the name of Daniel Avery, and his son Philander, were kidnapped by Levi Williams of Warsaw, John Elliot and others, and run across the Mississippi to Missouri, where for several weeks Daniel Avery was kept a prisoner in Clark County, while one Joseph McCoy was hunting up witnesses to prove that he had stolen a mare from him. Philander Avery escaped and returned to Illinois; but his father remained a prisoner, and suffered great cruelty at the hands of his captors. Finally, however, he was released by writ of *habeas corpus*, and went to Nauvoo where he made affidavit as to his treatment.

The air was also filled with wild rumors as to what the Missourians were intending to do; and some of the letters from Missouri that fell into Joseph's hands, through friends of his, threatened Illinois with invasion, and for a season it would seem that a border war was inevitable. Joseph was careful to keep Governor Ford informed as to all acts of violence perpetrated upon his people, and especially as to the threats of the Missourians respecting an attack, and went so far as to tender the services of the Legion to repel it should it occur. Governor Ford, however, refused to believe there was any danger in the threats, and therefore would detail no portion of the Legion, or of the State militia, to be ready for such an assault.

A petition signed by nearly all the citizens of Nauvoo, asking the Governor to issue no more warrants at the demand of Missouri for the arrest of Joseph Smith on those old charges, was also presented to the executive, but the Governor refused to give the people any encouragement that he would favorably entertain their suit.

In the meantime another important event began to take shape. As the time of the Presidential Election was now approaching the probable candidates for the office began to be discussed.

It was well known that the vote of the

citizens of Nauvoo would be important, as it would most likely determine whether Illinois would go Whig or Democratic. The political friends of John C. Calhoun at Quincy, early perceived the importance of securing their favor, and began to work for it. A Colonel Frierson of Quincy, the political friend of John C. Calhoun, expressed great sympathy for the Saints because of the injustice and persecution they had received at the hands of Missouri, and intimated to brother Jos. L. Heywood that the Hon. B. Rhett, a representative from South Carolina to the United States Congress, and also a political friend to Mr. Calhoun, had expressed a willingness to present to Congress a memorial for a redress of wrongs suffered by the Saints in Missouri; but was careful to intimate to Brother Heywood, and through him to the citizens of Nauvoo that he supposed that Mr. Calhoun would be a more acceptable candidate to them than Mr. Van Buren.

Colonel Frierson afterwards went to Nauvoo, met in council with the leading citizens, and drafted a memorial to Congress; a copy of which he took with him to Quincy to obtain signers, but I think it never reached the House of Representatives.

This incident, however, suggested to the brethren the propriety of addressing letters to each of the candidates for the Presidency—five in number, viz.,—John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren; and ascertain what policy they would adopt, respecting the Saints and redressing the wrongs done them by Missouri. Only two out of the number, however, gave a reply. They were Calhoun and Clay. The former was of the opinion that the general government possessed such limited and specific powers, that the Missouri troubles did not come within its jurisdiction. As to his treatment of the Latter-day Saints, as the Constitution and the laws of the Union made no distinction between citizens of different religious creeds, he should make none; but so far as the executive was concerned all should have

the full benefit of both, and none should be exempt from their operation.

Clay partially disclaimed being a candidate for the Presidency, but said if he ever entered into that high office, he must do so free and unfettered, with no guarantees but such as might be drawn from his whole life, character and conduct. But he was careful to say, that he had watched the progress of the Saints, and sympathized with them in their sufferings under injustice, which had been inflicted upon them; and thought that they, in common with other religious communities, should enjoy the security and protection of the Constitution and laws.

To these letters the Prophet Joseph wrote scathing replies. The particular portion of Calhoun's answer with which he dealt, was that which claimed that the general government had no jurisdiction in the case of the Saints and Missouri, and handled rather roughly the senator's doctrine of the limited powers of the general government.

In reply to Henry Clay he dealt chiefly with his "no pledge nor guarantee" doctrine, only such as could be drawn from his whole life, character and conduct; and drew such a picture of that statesman's past conduct, that the Kentucky senator could not feel flattered withal, to say the least; and in good round terms he denounced the subterfuges of politicians, and demanded of the nation justice in behalf of his afflicted people.

When it was ascertained that from none of the candidates in the field, the citizens of Nauvoo could hope for assistance in obtaining justice for the wrongs they suffered in Missouri, Joseph allowed a convention at Nauvoo to put his name in nomination for the office of President; and he published his views on the Powers and Policy of the Government of the United States, a document of great strength and one which excited considerable comment from the press of the country, very much of which was favorable.

In this document the prophet candidate reviews the growth and development of the American government until

it reached the "*Acme* of American glory, liberty, and prosperity" under the administration of General Jackson; and then the beginning of its decline under the "withering touch of Martin Van-Buren." He advocated prison reform. Advised the people of the south to petition their respective legislatures to abolish slavery by the year 1850, or now, "and save the abolitionist from reproach and ruin, infamy and shame." Recommended the payment of a reasonable price to the slave holders of the south for their slaves, to be paid by the surplus revenue, arising from the sale of public lands, and reduction in the wages paid to congressmen. The southern people, said he, are hospitable and noble. They will help to rid so free a country of every vestige of slavery, when ever they are assured of an equivalent for their property." He recommended more economy in the national and state governments, and more equality among the people.

For the accommodation of the people he proposed the establishment of a National Bank, with branches in each state, the directors thereof to be elected yearly by the people; and the profits arising from the business to be used as revenue, in defraying the expenses of government, the profits from the branch banks, being used in the respective states where they existed; and those arising from the parent institution by the general government; and reduce taxation to the extent of the net profits of these institutions.

In the light of the experience he and the Latter-day Saints had passed through in Missouri, he advocated the idea of giving the President full power to send an army to suppress mobs, "and appealed to the states to repeal that relic of folly," which made it necessary for the governor of a state to make a demand of the President for troops in case of invasion or rebellion. "The Governor himself" he goes on to say, "may be a mobber; and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights and property he should protect."

He favored the annexation of Texas, and the extension of the authority of the United States over contiguous territory on the west, and said:

"When a neighboring realm petitioned to join the Union of the Sons of Liberty, my voice would be, *come*—yea come Texas, come Mexico, come Canada, and come all the world; let us be brethren, let us be one great family, and let there be a universal peace!"

On the seventeenth of June, 1844 a State convention was held at Nauvoo, which ratified the views of Joseph on the Powers and Policy of the Government, passed a series of resolutions inviting all men of all parties to assist in the work of reforming the government, and in a formal manner putting in nomination General Joseph Smith for President of the United States, and Sidney Rigdon for Vice-President.

James Arlington Bennett, of New York, was asked to take the second place on the ticket first; but, he being of Irish birth, was not eligible, and then the position was offered to Colonel Solomon Copeland, but for some reason or other he did not accept; so the next choice was Sidney Rigdon, who by that time had removed from Nauvoo to Pennsylvania.

Arrangements were entered into, to hold a national convention in New York on the thirteenth of July following, and preparations made for an active campaign in favor of the Prophet nominee; but before the time for the national convention had arrived, the standard bearer of the new party of reform, Jeffersonian Democracy,* free trade and sailors' rights, fell pierced by assassins' bullets, the victim of a cruel mob.

Of course Joseph had no hope that he would be elected to the presidency, but by becoming a candidate, he gave the

*The fifth resolution adopted at the Nauvoo convention read as follows:

"*Resolved*, that the better to carry out the principles of liberty and equal rights, Jeffersonian Democracy, free trade, and sailors' rights, and the protection of person and property, we will support General Joseph Smith for the President of the United States at the ensuing election."

citizens of Nauvoo an opportunity to act consistently with their views of what ought to be done for the general good of the nation, and at the same time, avoid the wrath of the political parties in the State of Illinois by affiliating with neither of them in the ensuing election; for whenever they voted with one of those parties the other became enraged and *vice versa*.

As an evidence that the Prophet entertained no thought of success in his candidacy for the office of Chief Executive, we may mention the fact, that during the time that vigorous preparations were being made for the presidential canvass, he was setting on foot a scheme for taking the body of the Church into the west to settle Oregon. On the twentieth of February, 1844 the Prophet says in his journal:

"I instructed the Twelve Apostles to send out a delegation, and investigate the location of California and Oregon, and hunt out a good location, where we can remove to, after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthy climate, where we can live as old as we have a mind too."

In accordance with that instruction, the Twelve called the council on the twenty-first, and Jonathan Dunham, Phineas H. Young and David Fullmer volunteered to go; and Alphonzo Young, James Emmett, George D. Watt, and Daniel Spencer were called to go.

Subsequently a memorial was drawn up by the Prophet, asking Congress to pass an enactment, authorizing him to raise a company for the purpose of establishing colonies in that vast, unsettled section of country in the far West, known under the general name of Oregon. At that time there was no particular government existing in the vast region to which the name of Oregon and California was given. Nor was it certain whether it would fall into the possession of England or the United States, as the northern boundary line question was then unsettled, and England and the United States held the country by a treaty of

joint occupancy. As the Prophet preferred having an assurance of protection from the government on his enterprise, he asked Congress to pass the act before alluded to.

Orson Hyde and Orson Pratt went to Washington in the interest of this scheme, and through the influence of Mr. Hoge, Representative to Congress from the district in which Nauvoo was included, Mr. Hardin and Stephen A. Douglas succeeded in approaching a number of Members of Congress, but received small encouragement, as Congressmen then, as now, were extremely cautious in engaging in anything affecting their reputation and prospects for political preferment for the future. But however much these men objected to advocating anything which looked like favoring openly the scheme of the Prophet, they all concurred in affirming that he had the right to lead his people to Oregon to settle, and the government would protect them. Stephen A. Douglas remarked, that if he could command the following that Mr. Smith could, he would resign his seat in Congress, to go to the West.

An event took place in the House of Representatives before the Prophet's petition was introduced, which put at rest all hopes of Congress doing anything at that time in relation to the Oregon Territory. A resolution was introduced to give Great Britain notice, that the treaty of joint occupancy of that country, was at an end, and was promptly

voted down. And that was virtually serving public notice that the Oregon question was not to be reopened by Congress, at least not until the conclusion of the Presidential election.

Sufficient may be gathered from what is set down in the above, to prove that the mind of the Prophet Joseph was bent on establishing his people in the west—in the Rocky Mountains—so soon as they could complete the Temple. The subject began to take possession of his mind wholly. Some eighteen months before his formal appeal to Congress, for the privilege of settling in the far West, *viz.*, on the sixth of August 1842, he prophesied, that his people would continue to suffer much persecution, and at last be driven to the Rocky Mountains. He told them on that occasion that a large number would apostatize, many would be killed or perish through exposure; but others would live to see the Saints become a mighty people in the Rocky Mountains. And as persecution in Illinois grew more relentless, and mobocrats more bold, until the whole horizon appeared black, and threatening with hatred toward the citizens of Nauvoo, the Prophet told them repeatedly it was "light in the West."

B. H. Roberts.

Great trials seem to be the necessary preparation for great duties.—*Thompson.*

Perfection is attained by slow degrees; she requires the hand of time.

BIBLICAL COSMOGONY.

III.

THERE is but one point of importance remaining upon which Scripture is not demonstrably scientific, but one point on which the Bible may not be called philosophically infidel, if our unbelieving friends will admit the new and inspired ally to their select fold.

The grand old Book does not disclose the process by which the universe of worlds were induced to begin their orb-

ital motions. But if the Bible teaches nothing definite upon this subject, our best science has not yet proposed any satisfactory theory either. The most probable and philosophical one is that which was originated by La Place. But when astronomers made the discovery that the movements of the moons of Uranus are retrograde, his theory had to be written down for a blank. As no other hypothesis of equal probability is pro-

posed, science offers us nothing on the subject but speculation and conjecture.

But if the Bible does not inform us *how* orbital motions were first inaugurated, the time *when* this was accomplished does not seem to be a question of much doubt. On the third day, after the dry land appeared and was prepared for seeding, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." As no other mention is made of the introduction of any plant life upon the earth, it is safe to infer that on the third day all plants, whether adapted to the torrid, temperate, or frigid zones were planted here. But as the earth then had but one, an axial revolution, the conditions of climate were inimical to the growth and maturity of vegetable life. There was no change of seasons, and as the frigid zones extended far down towards the middle portions of the earth, vegetation could not be diffused away to the north and south as it now is. Such was the condition of the earth, of climate, etc., when God introduced plant life into the world. In an emergency of the character which then presented itself to the Gods, what was to be done? Vegetation must have immediate fostering care, or it will die out. Did the Almighty leave His unfinished work and straightway set about peopling the water with fishes, the air with fowls, and the land with beasts? No. Notice the break which occurs in the history of creation, just after we are told vegetation had been fairly rooted in the earth. We there find that the Almighty transferred the scene of His operations from the earth to the heavens. His attention was very suddenly directed to the sun, moon, etc. Was it a capricious notion of His that made Him act thus, or was it because He was doing the right thing at the right time? Why were not the fishes made just after vegetation was created? Such a proceeding would seem very rational, and most probable. But vegetation was here, and it needed *seasons*, and the Bible states that God established *them*, among other

things, when He ceased work upon the earth and turned His attention to the sun. Just when they were first needed they were forthcoming, and all other labor was abandoned until they were established. They came around just in time to save the vegetation of the Lord's own planting. The language of the Almighty, "Let them" (the lights) "be for 'seasons,'" can be construed in but one way, viz.: That He then established the laws which operate to produce the seasons, and by distinguishing the sun as the great center of these laws. Moses is again too eminently scientific to be moved by infidel impotence and hate. The sun is, by the influence which it exerts on the planets, the great season-maker. And truly may we say, it is "for seasons."

It is scarcely necessary to add that when the seasons first began, then it was that orbital revolutions commenced, or *vice versa*, when the latter began, the seasons were first instituted, and, hence, the fourth day of creation witnessed the first grand movement of planets round the sun.

After thus briefly reviewing what Moses teaches in some portions of his narrative of creation, respecting certain scientific principles of world formation, attention will be directed to the utterances of St. Peter, which speak of the materials of creation. He writes as follows, *so they say*: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth, standing out of the water, and in the water," etc. 2 Peter, iii, 5.

Biblical commentators have seen the absurdity of imputing any such language to this apostle, and many have endeavored to translate the Greek with consistency and greater fidelity to the truth.

Wakefield reads it, "A heaven and an earth formed out of water, and by means of water, by the appointment of God had continued from old times."

Dr. McKnight thus: "The heavens were anciently and the earth of water; and through water the earth consists by the word of God."

Kypke has it: "The heavens were of old and the earth which is formed by the

word of God from the waters, and between the waters."

See Dr. Clarke's Commentary *in loc.* This celebrated writer and learned theologian says: "Thus, then, the earth or teraqueous globe which was originally formed out of water; subsists by water. * * * Yet because of the wickedness of its inhabitants was destroyed by those very same waters out of which it was originally made, and by which it subsisted."

However much these learned critics may have differed on other points, they are unanimous in stating that the earth was made out of water, according to the teachings of the Apostle Peter. Difference of opinion is entertained only respecting the proper interpretation of *ἐκ υδατος* which is variously translated—"by means of," "through," and "between the waters." But if nothing satisfactory can be determined here this fact will not affect, in the remotest degree, the proposition being proved, viz.: That the Scriptures teach, the earth was formed out of fluid elements called water. The means by which it was created, or the place where this was accomplished, is a secondary consideration.

It may not be amiss, however, to attempt a solution of the question when assisted by Mormon doctrine. From this standpoint, *ἐκ υδατος* becomes the means, and consequently, St. Peter states that the earth was made of water and by water. We confess it seems strange that one portion of substance should convert another portion into something else, wholly different in appearance and properties. But is an example of this nature more extraordinary than, that one portion of substance should transform another portion possessing opposite properties, into a condition similar to the one enjoyed by the agent of transformation?

Every Christian who believes in the resurrection and spiritualization of our earthly tabernacles, must maintain that, spirit in some manner spiritualizes the gross elements of the earth, and it appears rational to conclude that a simple reversal of the process by which such a work is accomplished, would result in

the materialization of spirit, (earthifying of spirit, if a permissible expression would convey the idea with greater clearness.)

Mormon doctrine teaches that the earth was first formed spiritually. This creation involved the organization of the finer and more intelligent elements into a spiritual world. This then operated upon the grosser materials of creation, and formed them into the land and seas, or the visible earth. The formation of the material world in this manner by a pre-existent spiritual one is rational and scientific, since, for example, to the operations of the spiritual man upon grosser material, do we owe the existence of the temporal man, or body of flesh and bones. Advancing one step further we say that as no tabernacles of flesh and bones could be organized without the aid of spiritual forces, so no temporal world could have been organized unless there had previously been a spiritual world formation.

As all the elements of creation are comprehended in the one term, "waters," these comprised both spiritual and temporal principles, and the propriety of St. Peter's expression that the world was formed out of water, and by means of water, is manifest; since the visible earth was formed of water by the natural operations of another invisible and spiritual earth which itself was made of water. Before closing on this particular phase of our subject we once more remind our younger readers of the danger of confounding the "waters" spoken of by Moses, on the first and second day of creation, with the "waters" as they now appear to us. The name was doubtless simply a convenient term to represent some kind of fluid.

Finally, the attention of infidel scientists is directed to the fact that the doctrine of a "fire mist" as most desirable material for world building, is not distinctively Mosaic among inspired men. The apostle whom we last quoted informs us that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also, and the works that are therein shall be burned up. * * * All these things shall be dissolved * * * and the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter, iii, 10, 11, 12.

This is a work preparatory for and introductory to the creation of a new heavens and earth; but we are almost afraid that St. Peter, anticipating the *furor* which the "fire mist" theory of La Place would occasion in modern times, has overdone that sort of cosmogony in his seeming anxiety to arouse enthusiasm respecting it in his day. In providing for so much fire, and consequently heat, the elements must necessarily be so effectively dissolved and rarefied, that it is a question whether the substance of old earth in that condition will present the appearance of a respectable "mist" or not. Be that as it may the apostle must be accredited with good and scientific intentions. This thing may be "too thin" for infidels, but after it has cooled down, and assumed a proper consistency, some astronomer on a far away planet will seize upon it as a "fire mist" fact

upon which to construct a "Nebular Hypothesis" for the scholasts of his world; just as La Place having seen the "fire mists" originated by Moses, gave a "Nebular Hypothesis" to the literati of this world.

Alas! for the aspirations of man, "there is nothing new under the sun," not even excepting the much-talked of Nebular Hypothesis, of which Moses first wrote, then Peter, and finally La Place; and considering the company in which the latter is found we say, well done, may thy name be immortal.

T. W. Brookbank.

NOTE.—The theory of La Place assigns a very early period in creation, (one, indeed, while the elements were still wholly, or largely in a fluid state,) as the time when the division of the whole mass into the various worlds was effected, and in this respect, Scripture offers another coincidence. The manner in which the work was accomplished, is the only point of difference. The time when it was done is practically identical.

Good at a pinch—the crab. A joint affair—a stovepipe. As broad as it is long—a square.

HERO WORSHIP.

IT IS strange to find as we gain an experience in this life, how little the world has known of perfection of human character. One by one the idols of our youth break down and prove themselves but dust. How well I remember the glorious, dazzling heights to which some of the heroes and heroines of the world, were exalted in my youthful mind. Only twenty-three summers have passed over my head, but they have been sufficient to teach me the sad tale of the fallibility of man, the uncertainty of his most sanguine hopes, the vulgar reality of his most ideal dreams, the weakness and frailty destroying his most glorious resolutions.

May I say that we are sometimes *amused* to discover the frailty of one who may have been regarded as a bright

example of all that is good, and true, and great—to find that one, who would be a leader among men, an intellectual and moral giant among pigmies, has still some weakness, some evil trait? Amused? This in itself is a serious weakness, but at times we cannot help it, for man's arrogance and weakness are sometimes truly amusing. But far oftener are we moved to "pity and to tears;" and recognizing our own inherent frailties, how need we tremble at our own destiny! No truly noble heart, but acknowledges the watch-care of an Eternal Parent. How then should we blush at the shortcomings of our daily lives before the pure and tender gaze and perfect understanding of the Omniscient, who righteously judges our acts and intentions, and bestows the reward for good or ill.

Could we but see ourselves as others see us, or, what would be infinitely better, as God sees us, how astonished we should be, with what a vigilance would we endeavor to quell our "inward foes," and how patiently and humbly would we still strive to climb the ladder that leads to "a more perfect excellence."

These thoughts were suggested while reading an essay, lately published, commenting upon "the most important, and perhaps the most trustworthy life as yet written" of Columbus. It is rather a depreciative paper, and, allowing it sufficient weight, most assurdly "knocks in the head" the exalted idea concerning the discoverer once derived from the reading of Lamartine and Irving. This well written and interesting article tells us of a meddlesome French historian named M. HARRISSE having unearthed some mediaeval Spanish MSS., which he acknowledged must have been written by Fernando Colon, the son of Columbus. I call him meddlesome because he has had the hardihood to discover, and publicly announce his obnoxious discovery, that Columbus was egotistic of pretended gentle ancestry, which he labored hard but unsuccessfully to prove; that he was actually so small as to deprive an obscure sailor named Rodrigo de Triana of the pension promised him, who should first descry land, fearing it would derogate from his own hard earned glory, that he did not first behold it himself; that he was so dishonest or careless as to let a debt go unpaid for twenty-two years; that he was so heartless as to let his aged father, Domenico Colon die in poverty, while he was, himself, "flush of honor and prosperity," etc., etc. The fact of his having been the father of one or two illegitimate sons, has always been acknowledged, but the world is too charitable and broad souled to take cognizance of such a trifling (?) weakness!

Now, it appears to me that Monsieur HARRISSE might have left us at least this one darling hero, and have covered his unknown or unnoticed faults with the "cloak of charity", and gratitude for the rich blessing which he gave to the

world. It is not enough that during his lifetime, he suffered years and years of poverty and anxious suspense and "hope deferred;" that he was ridiculed and persecuted and at last robbed of the rights which were his by discovery, and had been dearly earned by a lifetime of thought and effort—robbed, we assert, and sent home in chains and dishonor for the terrible crimes of too faithful loyalty to his sovereigns, too forgiving leniency toward the rebels and too humane benignity toward the natives of his newly discovered paradise; it is not enough that his old age was harrassed by the ingratitude of his monarch, the deprivation of his rights, the neglect of a fickle public, and the inconvenience and distress of penury; not enough that his benignant heart and glorious mind were neither understood nor appreciated in the dark age in which he lived; but now, very near four centuries later, he is denied the charity generally accorded all after death; denied the gratitude due him for the many scientific truths which he brought to light. Why should a few petty faults be dragged before the world to-day to lessen his glory? Washington Irving says truly: "He who paints a great man merely in great and heroic traits, though he may produce a fine picture, will never present a faithful portrait. Great men are compounds of great and little qualities. Indeed, much of their greatness arises from their mastery over imperfections of their nature, and their noblest actions are sometimes struck forth by the collision of their merits and their defects."

The English writer, Arthur R. Ropes, of the paper mentioned in the opening of this, considers that the "ugliest part of Columbus' nature," discovered by M. HARRISSE, is his attempt to prove himself of gentle ancestry. How can we otherwise than disagree with this proposition? Let us suppose such was the case, (though there are plenty of instances to prove that several noble families attempted to show that the great admiral was connected with them) was it not an uglier fault to live with Beatrix Enriquez, without a marriage ceremony,

and thereby beget two illegitimate sons? This circumstance is not even mentioned as a fault by Mr. Ropes, and yet, I believe it was the only crime which Columbus ever committed in the sight of God and pure men. That was not a mere fault, it was a crime, and we say in the words of Irving, "Let it remain a blot upon his illustrious name, and let others derive a lesson from it."

Lamartine assures us that he cared tenderly for his father in his declining years, and as to Rodrigo de Triana, having been deprived of the pension promised him who should first see land, it was due, considered Columbus, as he first beheld a light on land the previous night. As to the long neglected debt, any one who has read his history at all knows that by far the greater part of Columbus' life was a depression and struggle against poverty. Even in his short period of patronage and prosperity the Spanish Government was so magnanimous (!) as to require him to meet one-eighth of the expense of a voyage across the Atlantic. Who, then, can judge harshly in the matter? Is not honor due that he paid it at all? One of his faults—that of bigotry—was chargeable more to the age than to him, and his benevolence, magnanimity and warmth of disposition must have silently rebelled against the injustice of a single bigoted act. I have wandered from my

original purpose of writing an essay on hero worship. In my ambition to remove the blots from my patient, gentle, noble hero I have forgotten to descant upon the fallacy of human idolatry. Well, "let my part stand just as it stands," if, one by one, our idols crumble and we find that we must forever resign the idea of raising them again to immaculate purity and greatness, let us not imagine that morality, religion, affection, all the beautiful and true and tender sentiments of the immortal human soul are the merest myths, because we are disappointed in finding our dearest models, our greatest heroes, our best and wisest leaders merely frail human beings with common faults and errors like ourselves. There is but one aim to pursue, one path to follow. That is, an earnest, honest, humble seeking after truth; a fervent desire to cultivate within our own hearts the spiritual grace essential to happiness here and hereafter; and the sincere seeking by faith and prayer and good works, after the guidance of that blessed Spirit, which leadeth into all that is true and beautiful.

Ruby Lamont.

Strange that man should have been given two ears and but one tongue, when, as everybody knows, he would rather talk all day than listen five minutes.

CHINESE CLASSICS.

II.

BEING asked about government, the Master said: "The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler."

The ruler said, "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," replied Confucius.

"If it cannot be avoided," said the ruler, "and one of the remaining two must be dispensed with, which of them should be foregone?" Confucius answer-

ed, "Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the State."

Thus the confidence of the people in their leaders becomes the chief cornerstone of governmental perpetuation, and without it the State, sooner or later, must perish. It is better to disband armies and dispense with military equipments than that the people should have insufficient food. It is better that individuals should die for the want of food, than that the State should perish in the throes of revolution, for the lack of con-

fidence on the part of the people in their rulers. As in government so in every department of life, and grade of society. No great success, permanent prosperity and abiding peace can be achieved in religious, political, financial or social circles, without the exercise of confidence, on the part of the governed masses, in their leaders. The first and most important step toward securing that confidence is the exercise on the part of the ruler of righteous dominion. To accomplish that the ruler must first of all, be upright, impartial, just. Not great in small things, but too magnanimous to permit private dislikes to enter into public measures. Being himself straight, he makes no attempt to fit the crooked to his measures, nor does he intrust the conduct of departments to that class. Too great to scheme, too good to wire-work, the character of the upright ruler may temporarily suffer from the assaults of the unscrupulous and treacherous upon whom he confers no favors, and in whom he places no reliance, but moving forward with love, for he protects his people by advancing men of integrity, worth and intelligence; and by removing promptly and to a distance bad, rebellious, and perverse men, who foster and feed on the elements of discord, and try to climb up by tearing others down. "To love those whom men hate, and hate those whom men love," outraging the natural feelings, and bringing calamity upon him who does so, is something the wise ruler avoids. He who is great seeks to practice everywhere "gravity, generosity of soul, sincerity, earnestness, and kindness. The leader who is generous will win the good, if sincere, the trust of the people, if grave, their respect, if kind, their service, if he is earnest, and he cannot fail to accomplish much. The evil may speak ill, but the good will speak well of him. At the feet of such the arrows of malice lie splintered and broken, while conscious virtue, as a coat of mail, protects from the sting of the serpent."

"Tsze-loo asked about government," and Confucius said, "Go before the

people with your example and be laborious in their affairs." Being further pressed he added: "Be not weary in these things." How completely does that admonition pierce the very recesses of profession unsupported by example. Precept without practice is left bare, deformed and repulsive. Thus uncultivated in sincere persons, preaching one thing and practicing another, cannot fail to "be partial where they feel affection and love; partial where they dislike and dispise; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world, who love, and at the same time know the bad qualities of the object of their love, or who hate, and yet know the excellencies of the object of their hatred." Hence the common but true adage: "A man knows not the wickedness of his own son." Paternal affections oft dim the eye of human discernment, and cause the scales of judgment to respond sluggishly. Hence the saying of the Chinese philosopher: "It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler without going beyond his own family, completes the lessons for the state. There is filial piety; therewith the sovereign should be served. There is fraternal submission—therewith elders and superiors should be served. There is kindness—therewith the multitude should be treated."

And while there may be, and often are, rebellious and wayward and wicked members of good families, as in the first one of which we have an account, where the ambitious accuser of his brethren was cast out, and subsequently made a covenant of blood with Cain the slayer of his brother, yet the general principle of the Chinese Sage, as quoted above, holds good. And the true guide to the ruler of family or state is, that neither affection nor dislike be allowed to bias his administration beyond what human imperfections and human weakness cannot overcome.

"From the living example of one

family, a whole state becomes living, and from its courtesies, the whole state becomes courteous, while, from the ambition and perverseness of the one man the whole state may be led to rebellious disorder." Thus the saying: "Affairs may be ruined by a single sentence; a kingdom may be saved by one man."

The qualities of head and heart, unpossessed by the ruler, cannot by him be permanently fixed in those whom he rules. And on this principle: "never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them."

And while, as the Prophet Joseph Smith declared, "it is the disposition of almost all men, entrusted with a little authority, as they suppose, they straightway exercise unrighteous dominion," and thereby demonstrate that "there are many called but few chosen." Yet even the few chosen may be vilified, misrepresented and accused by the arrogant, whose estimate of manly courage is often exhibited in violations of all the rules of propriety. Posing as champions of physical and moral courage, such entertain neither respect for superiors nor veneration for age. Suspicious and ambitious, they boast the possession of a tender conscience, while rudely trampling under foot things sacred and holy. With supercilious sneers they trench upon the prerogatives of the authorized, and with assumption claim the right of control, while unwilling themselves to be governed. With swelling importance they make of themselves the standard of fitness, guaging every man by their narrow views and warped and prejudiced minds. From such turn away. Like the moth trying to eclipse the light, so they hum, and buzz, and sputter until in the blaze their wings are clipped, and they fall helpless, objects of pity and contempt.

The characteristics of a superior man are always striking. In his personal conduct, he is humble, to his superiors, he is respectful; in nourishing the people, he is kind, in ruling them, he is just,

and in defending and protecting them from frauds, however disguised, he is brave, determined and, if necessary, fierce and unrelenting. Unlike the small man, always thinking of fame and favors to be gained, he "thinks of the sanctions of law," the triumphs of virtue, and the victories of justice. Though the bad may murmur against him, he acts not with the view to "his own personal advantage." Such an one is never concerned that he hath no public place, but rather that he may fit himself for public station. Instead of being concerned, because unknown he seeks to become worthy to be known. "When punishments," said the philosopher, "are not properly awarded, the people do not know how to move hand or foot."

In other words when punishments are unequally enforced. When one receives a light penalty, another a heavy one for like crimes, the people know not how to move hand or foot, because they know the government is guided by partiality and not principle. Whether to flatter the ruler, lay wires to please and advance his friends, or rebel against wrongs they know not which to do. Nothing in life is more painful than the preaching of a just code, under the practice of unjust judges.

"When the great leader loves and enforces equally the rules of propriety, his people cannot fail to be reverent. If he love and practice righteousness, the people will gladly follow his example. If he manifest good faith, his people will certainly become sincere; so that, "those near will be happy and those afar off will be attracted." For "when a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed." "If he cannot rectify himself, what has he to do with rectifying others?" Can a known failure in religious, political, financial or social circles inspire confidence? But "if a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one

sentence the ruin of his country?" Under the administration of a ruler, who comprehends the difficulty of being a successful leader, the happiness of a people, and the prosperity of a country, may almost be assured. "The superior man," said the great Chinese sage, "is easy to serve and difficult to please. If you try to please him in any way, which is not in accord with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve and easy to please. If you try to please him, though it be in a way which is not right, he may be pleased. But in his employment of men he wishes them to be equal to everything."

Think of this! Carry it to legitimate conclusions, and then gaze at the grandeur, beauty and strength of this bit of Chinese philosophy, ante-dating by nearly twenty-five centuries our present civilization and enlightenment. Easy to serve but difficult to please is the superior man. Why? Because the service, adulation and worship of his fellows are not uppermost in his mind. His soul is too great for that, the grasp of his intellect is too broad to be trammelled, vexed and annoyed by flattering and useless attentions. Having a noble, generous heart, he is easily served because unselfish. The chief seat in the synagogue, or the praises and flatteries of sycophants are of no consequence to him, who in the magnitude of his work, almost entirely loses his personality. The accomplishment of his life, labor being first, his individuality comes last. It is easy to serve because demanding nothing.

But the vile-tongued flatterer and adroit feeder of worldly pride, who greets with a kiss, then stabs in the back, cannot please the superior man. The cunning who lay and pull wires in the dark cannot please him. Plotters who plan schemes and offer him dividends from dishonest transactions cannot please him. Accusers of his brethren and defamers of the reputation of others cannot please him. The blighters of fame and fair names cannot please him, because none of these things are in

accordance with that which is right. The superior man stands on principle firm as the rock of ages, the embodiment of virtue, the personification of manhood, above the taint of bribery in every form. "Easy to serve, hard to please." How different the mean, small man—great in little things—and whose individuality is first and last and to him everything. The front, easiest and best seat for him always. Hard to serve, because his almighty dignity is always ready to resist an affront whether real or imaginary. Brainless, autocratic and unfeeling, others to him are as mere tools formed as instruments of his gratification. His conceit eclipses all glories, and his love of praise is boundless. He poses and smirks before mirrors, even in the presence of disaster and death, and thirsts for worldly influence and power even as the desert-bound traveler thirsts for water. Sampson-like, he would tear down the pillars of liberty if he could perish as the central figure. The discord, disunion, or disruption of a nation he would esteem as a light matter, provided all his imaginary rivals could thereby be brought to ruin.

"Easy to please!" Yes, and without any consideration of the means employed. A division of the profits on questionable transactions would give him no compunctions of conscience whatever. In his presence any number of schemes might be planned, and any number of wires laid for the downfall of others without rebuke, provided they looked to the exaltation and advancement of the man easily pleased, but hard to serve. *Moses Thatcher.*

Man was never meant to live only on one line, to grow only in one direction; his life may be rich and full, valuable and happy, if he but understand the laws of his being, and feed his higher nature as sedulously as he does his physical. As the wise health-seeker remembers to fill his lungs with pure and fresh air, so men must let their minds and hearts ever draw in the mental and spiritual atmosphere which they need for their best development and their highest influence.

THE EASTERN QUESTION.

VI.

It was one of those hot sultry days when the dogs lie stretched out on the cobblestone pavements of Constantinople, and the oriental lady, in a state of semi-exhaustion lounges about on the divan before the open window, in her *robe de chambre*, when a nasal monotonous chant greeted my ears, as I made my way through a narrow alley, winding in all directions of the compass, and leading somewhere—a place I was trying to get out at. Suddenly the little donkey ahead pitched forward his elongated ears, and with a knowing air, accompanied by the savage yell of his master, drew himself into an angle of the street and halted. It soon dawned upon me that there was a procession of some kind moving towards us, and I stationed myself in the rear of the donkey, from whose back two broad boards were suspended on either side, upon the boards there was a traveling meat market. The yellow, wolfish looking dogs on the shady side of the alley, then made the discovery that they must gather up their skin and bones, and clear the way for what was coming. Thus arranged in order of donkey, self and dogs, we awaited patiently that which had disturbed the even tenor of our way. The people in the houses which faced the street, seemed to understand the meaning of all the stir and noise, and from every window a family group, of half combed heads and seldom washed faces, made an unceremonious appearance. It was a Greek funeral. The first in the procession was a man dressed in black uniform, and carrying a deep coffin lid. Then came three dirty faced boys, bareheaded, dressed in white robes, and bearing the crucifix and ecclesiastical insignia. Three priests, with black robes and curious shaped stovepipe caps, were contributing their services, by moaning out such a monotonous chant, as to horrify the living and paralyze the dead. Following the priests, and borne by four men, came the corpse, exposed in a shallow coffin, with up-

turned face, beneath the scorching rays of a hot summer sun.

To one whose prejudices run with the life of western cities, there is something painful and unnatural in the sight of the dead exposed to the public view, in the midst of the whirl and indifference of the multitudes that gaze with simple curiosity, or it may be with awe, upon the passing and unknown dead. It was the first Greek funeral I had witnessed, and the scene came upon me so unexpectedly that I looked on more with amazement than with those serious emotions, which are due the last respects paid by the living to the departed.

The corpse was that of a beautiful female. There was something remarkable in the high forehead, the prominent cheek bones, and the well defined nose of the deceased. Her long, black hair was tastefully arranged about the shoulders, and her dress was as if after an evening walk in the city, she had been laid undisturbed in her coffin to sleep. Her delicate hands and slender fingers held, in a seeming clasp, the picture of the Virgin Mary, before which lay a gilt edge volume of the Bible, and upon her breast some kind friend had carefully placed a bouquet of flowers. Seldom have I seen so beautiful a corpse. What wonder, with such classic models, the sculptors' chisel of ancient Greece should move as if by inspiration.

Such perfection is rarely observed in modern Greeks, and the symmetry of head and face is often destroyed by an ungainly body. They are broken bits of classic beauty, which one may here and there discover in the ruins of that unfortunate race. When nature is not perverted, and vanity and gaudiness are not displayed, in the pathetic there is interest and veneration, which may awaken ennobling feelings, when one gazes upon the lifeless form of a man or woman; but on this occasion the real and lovely features which had awakened so much admiration for the remains of some stranger, were painfully marred by the

well-meaning hand, that had distastefully painted the cheeks and lips vermillion. That which was intended to produce a realistic picture of the departed relative, was ghastly to behold, and the coloring of the finger nails, was equally inappropriate on such an occasion.

So anxious are these people to present their relatives or friends, in their funeral procession, as they appear when living, that men of prominence are sometimes bandaged up in chairs, and carried, seated through the streets in their robes or insignia of office, intended merely to give publicity to the dead man's rank. It not infrequently happens that these sights are repulsive, and one can hardly suppress the wish, whatever freedom he may feel belongs to the Greeks in celebrating these rites, that exceptions might be made to the rule.

The corpse may be mutilated or deformed, and it often happens, that the public should be spared the most horrid scenes; still the Greek is so persistent, that he would carry his religious ceremonies far enough to upset the government, if he were allowed. Attracted to the window on one occasion, I was painfully surprised to behold the face of a young lady of about fifteen, who had died from the black measles. Her coal black and bloated face presented a sickening and ghastly appearance. A Roman Catholic lady standing by could not resist such an opportunity to express her contempt for any government, that would allow those abominable Greeks to make such a horrid parade of their dead.

How different with the Turks. The coffin is closed, and four men raise it to the level of their shoulders; and with a promiscuous crowd of twenty or thirty, as the case may be, rush off to the cemetery with such haste, as to remind one of the fire brigade, rushing in the direction of the towering flames. There are no women to retard this unceremonious rush, for they remain at home and pay their respects later, by visiting the cemetery and lounging about the grave of the departed. Graveyards are favorite places of resort, especially for Turkish

women, whether the graves be in the door yard, in a neighboring garden, or in a distant grove of cypress. 'Tis there they fancy themselves associating with the invisible spirits of those with whom they associated on earth.

It is often asserted that the cypress exhales a pleasant odor, which makes such places not only agreeable, but healthy. There are no ghost stories mingled with the thoughts, which the Moslem entertains for the resting place of the dead; and the stranger soon adapts himself to such sentiments, and will wander about the cemetery unconsciously of where he is roaming. Like everything Turkish, they are neglected and left in a ruinous state. For months I occupied a room, facing on one side a Turkish graveyard. The Jews had partly taken possession of it, and moved the tombstones so as to make space enough to permit the execution of their work—spinning fish lines. Amusing thoughts have often crossed my mind as I stood by the window, and looked out upon the tombs. The tombstones of men had a head with carved turban, but those of women were all minus that important member of the human body.

One may imagine what he pleases, but since Congress has severed the political head of all of Utah's fair sex, it is hardly consistent to accuse Turks of a barbarous distinction. A satisfactory explanation of this peculiar notion of tombstones among Moslems, I have never been able to glean. Turkophobs say it is because Mohammedans consider women simple animals, minus a head, and employ this means of showing their contempt for the weaker sex. Turkophils say it is simply in keeping with Turkish ideas of the retiring modesty which should belong to women, and that the tombstone of man represents him at the head of the family. Greek, Jewish, Armenian, and Levant boys, vandal like, show their contempt for such differences, by breaking off these heads, while carrying on their destructive sports about the cemetery.

In his religious devotions and ceremonies, the Mohammedan is much more

retired than the oriental Christian. Not far from my window is a Catholic convent. Every morning, just at five o'clock, the large bell in the tower is rung to wake up the nuns, and call them to mass. The bell is pulled like a fire alarm, and I am sure it could never have failed to accomplish its purpose. Of course, non-Catholics are always routed; but it is questionable whether they are in any humor to devote themselves to prayer. It is difficult, always, to suppress a smile when one hears the Turk, up in the minaret, calling the faithful to their morning devotion just at the time the bells are clamoring. The noise is so great he can seldom be heard, besides the Christian must feel, that even in Constantinople, Christianity has gained a decided victory over Islam. There was a time when the Turks prohibited bell-ringing in the empire. Christians were granted religious tolerance, but were not allowed to make a parade of the churches by building them in the principal parts of the city, so as to make Christianity appear the religion of the state. Greater religious tolerance than is granted to-day in Constantinople it is impossible to imagine. The ringing of bells certainly verges upon the domain of public nuisances, especially on holidays, and the Greeks have about one hundred and sixty in the year. They range in importance from the honor in which the respective saints are held. Yesterday was saint somebody's day, to-day is saint what's-his-name's day, and to-morrow will be saint whose-is-its day. Greek and Roman Catholics have many features of their religion in common.

The ceremonies of the Greek Church are so similar in appearance to those of the Roman Catholic, that one often wonders why it is the "orthodox" (as the Greek styles himself) and the Romanist so mutually dislike each other, and why the two churches should not be united. The high altars, the priests in their canonical robes, the smoke issuing from the swinging censer, the lighted candles, the nasal vocalization of the choir, the pictures of the Savior, the Virgin Mary, and numerous saints hung

about on the walls of the churches are features peculiar to both. The Greek orthodox, however, rejects the doctrine of the procession of the Holy Ghost from Father to Son; and he denies the power of direct absolution by the priest. The belief in purgatory he does not accept, although he prays for the departed spirits, that they may receive mercy at the final judgment. Among the Romanists the auricular confession is made by the penitent, who kneels before the confessional box in which the priest is concealed by a latticed screen, and is more common than among Greeks, who hear, in some retired part of the church, the penitents confession made in the presence of a few select elders. Infant baptism is common to both; but the Romanists baptize the child by making the sign of the cross on its forehead. This the priest does with his finger which he dips in holy water. Greeks adopt the true immersion. When the latter make the cross, they unite the tips of the thumb and first two fingers, and touch alternately the forehead, the navel, the right breast, and the left breast three times in succession. This they are supposed to do every time they pass a church, see a holy image, or hear the name of the Savior pronounced. The Romanists make the sign of the cross before the forehead and eyes, and accompany this observance by the genuflection of the right knee. In processions the orthodox employs the Greek cross as the insignia, instead of a painting of the Savior and Virgin Mary usually displayed by the Romanist. With the latter paintings of the Virgin Mary may be with or without the infant, Jesus, while in Greek paintings the infant is always represented.

An obstacle, however, which no orthodox would think of surmounting in any attempt of unification, is the authority of the pope. The Jesuits establish their schools and charities in all parts of the kingdom of Greece, and in the Oriental cities where the Hellenic race is scattered, in hopes that by extending, in a secret way, an invitation to join them, the Greek orthodox may be won over to Roman-

ism. The Greek does not proselyte and regards with distrust and dislike those who attempt to convert his co-religionists. In his own kingdom he can prevent any inroad upon the state religion. The constitution provides that: "The dominant religion in Greece is that of the Orthodox Oriental Church of Christ. All other recognized religions are tolerated, and the free exercise of worship is protected by law. Proselytism and all other interferences prejudicial to the dominant religion is forbidden." Where a change of religion is regarded as a betrayal of one's country or a national cause, as in the case of the Greeks, the missionaries of various denominations are treated with suspicion and sometimes violence.

For centuries it has been the policy of Jesuits to devote their attention and work of proselyting to children. Protestants have always assumed to despise the practice of establishing schools solely for the purpose of winning little ones from the faith of their parents. This course is pursued at present in the Orient, and by no means confined to Catholics, as American and English Protestant missions receive millions to establish schools in the Orient for the purpose of educating Mohammedan, Armenian and Jewish children in the faith of the respective creeds, which the missionary schools represent. To the natives the representation is made that the work of education is strictly non-sectarian; but when reports are forwarded to the home societies that furnish the money to support these institutions, the work is represented to be the conversion of a dark and benighted people to Christ. Besides the natives are sharp enough to see through all the hypocrisy and cant and learn to detest Christian methods. Such a course destroys the influence for good, which the teacher might exercise over the children in forming substantial characters; and their imitative faculties cause them to select in many cases the worse instead of the better part of Christian civilization. Business men in the country declare that the native, as soon as he is educated to

Christianity, is ruined so far as integrity goes. A foreign correspondent of Constantinople informed the writer that of his twenty colleagues, only four supported the cause of Christian missionary work in Turkey. He declared them to be the source of contention and a hindrance to a proper reconciliation between the east and the west.

Foreign religious societies furnish employment for thousands in the Orient, and to make the missionary business a paying one, the reports sent home are often false and base. Missionaries, who enjoy an easy and secure living with a certain amount of luxury, are often represented among heathens in whose hands their lives are placed, and all that they may bring the people to a knowledge of Christ. There can be no question as to the introduction of learning in these lands; but with this learning, there has been also a corresponding degree of wickedness introduced.

In our modern education "smartness" atones for a multitude of sin. Be *smart* and moral if you can, if you can't be both, be *smart* anyway, might be regarded as an educational maxim in the world's present system. Whatever may be said of the rule of Islam, it is certain that the Mohammedans are more tolerant towards their Christian subjects than the latter are towards one another. If Jesuits may be justly despised for enticing children from the faith of their parents, what shall be said of Protestants. Do not the latter furnish the most positive evidence of their conversion to that highly reprehensible doctrine that "the end justifies the means." From a summary of peculiarities and differences in modern Christianity of the Orient, no satisfactory conclusion can ever be drawn that it is a religion of love.

J. M. Tanner.

It is best not to dispute where there is no probability of convincing.—*Whitefield.*

Honor your engagement. If you promise to meet a man or to do a certain thing at a certain moment, be ready at the appointed time.

A TEMPERANCE REVELATION.

THE revelation known as the Word of Wisdom was brought forcibly to my mind on reading an account of the great efforts now being made to enforce total abstinence laws in several States of the Union. I quote from that revelation:

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

"Uhat inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

These inspired words were given in February, 1833, through the Prophet Joseph Smith. At least fifty years in advance of the great temperance movement among the leaders and teachers of the Christian denominations at the present time, this great pioneer of these principles proclaimed himself a champion in the cause of temperance, and gave to the people the word of God pertaining to this matter. He declared that our Heavenly Father was not well pleased with

those who indulged in strong drink, and counseled mankind to cease taking hot drinks and to refrain from using tobacco.

The Reverend Howard Crosby, of New York, says the Savior drank wine, that the law of total abstinence was contrary to his Christian faith, and that it would be better if wine were drunk from one end of the land to the other.

The Rev. John Handley, who is an out and out temperance man, replies to Mr. Crosby, and very properly says: "This license and indulgence is contrary and repugnant to the finer Christian culture of this generation. Whatever may have been the relations of the Old and New Testaments to the use of wine and intoxicants, the Christian leaven has permeated pulpit and pew, and driven wine out." Let us hope that, if the above quotation is a little in advance of the facts, yet that before very long there will be found no true follower of the Lord Jesus who can so far forget His teachings, as to take into his system any kind of strong drink. For when wine is inside of a man's stomach there is no room for the Spirit of God in his heart.

Mr. Handley further says: "And the priests and ministers of this and the coming generation, who enter the inner court and holy of holies, must touch not, taste not, handle not the unclean thing, and the men who are to be the teachers of the people and the presidents of the faculties of our colleges, must be outspoken on this matter."

The Latter-day saint elders, who are the followers of Joseph Smith, have been very outspoken on this subject, and the Saints, as a people, are total abstainers from strong drinks, according to the word of God received through their Prophet, fifty-four years ago. Let the Saints lay these things well to heart, and remember that example is better than precept, for as we do, so will our children do, and God requires of his people that they become the most pure,

the most exemplary of all people. When a young man goes forth as a ministering Elder, who has lived up to these principles, he feels hedged about by the Holy Spirit. Having observed this law and abstained from defiling his body, he

is a power in the world, whose example and influence is recognized and felt.

Salina.

Do good to-day, since thou still livest.

THE QUEEN'S JUBILEE.

THE occasion of the jubilee of Victoria Queen of England and Empress of India, commemorating the fiftieth year of her reign, which was celebrated on the twenty-first of June of this year, was a grand event in the history of Great Britain and of the English speaking people. The name and character of Queen Victoria have become familiar to people of all classes the world over, and wherever her name has been known it has been honored with deference and admiration. Her reign has been one of the longest, most peaceful and prosperous England has ever enjoyed. She has comprehended the truth that the powers of the crown are held in trust for the people as the means, and not the end of government; and this enlightened policy has won for her the glorious distinction of being the most constitutional monarch her country has ever known. In the words of Macaulay: "Her subjects have found her a wiser, gentler, happier Elizabeth." She has, for fifty years, occupied the throne of one of the most enlightened, progressive and powerful nations the earth has ever known, during which time civilization has advanced and enlightenment has been extended in a degree unprecedented in the history of the world. She was a quiet, amiable, cultured girl, attached to domestic life; she has been made monarch of upwards of three hundred and fifty millions of people, over whom she has reigned in graceful majesty, and by whom she has been honored with almost universal pride and love.

The day marking the fifty-first year of Her Majesty's reign, which had been set apart for her jubilee, was looked for-

ward to by millions of her subjects with an interest worthy the occasion. Crowned heads and nobles of Europe and the world headed their way toward the pleasant shores of England. As the learned men of science will gather with unvarying interest to witness the mutation of a planet, which can occur but once in the history of a world, so the powerful and great of nations were wont to gather to celebrate the jubilee of Queen Victoria, and join with her subjects in singing, "God save the Queen." The day opened clear and pleasant. The streets and buildings of London, particularly between Buckingham Palace and Westminster Abbey (the route taken by the procession) were profusely decorated. People poured into London from every direction. Every point of vantage along the line chosen for the procession to move was taken by five o'clock in the morning, and from one to three hundred dollars was paid for shop fronts and first floors, and in some cases even more. Many of those, who had selected locations the night before, remained in them until morning in order to hold them.

The procession was composed of three divisions. The first consisted of eleven carriages containing Indian visitors and a few German noblemen. Then followed three carriages of the relatives of the Queen, four carriages of royal guests, fourteen carriages of the Queen's relatives and their attendants, and then came eleven carriages of the Queen's immediate procession. Each carriage was attended by outriders and a guard of honor of the Horse Guards, varying in number according to the rank of the occupants. All were state coaches in

gorgeous display. The horses were of the most beautiful, those drawing the Queen's carriage being of a beautiful cream color; and all of them were covered with heavy harness trimmed with red plush hangings, which fell in graceful curls across their manes. The coachmen wore heavy gold-laced liveries, tight kneebreeches, and white silk stockings, and occupied a box covered with gold trimmed hammer cloth.

The Indian Princes, comprising the first division of the procession, were all in open carriages, and wore a great amount of rare jewelry. With the exception of the turban, however, they did not appear in native dress. Mahranee of Kuch Behar attracted great attention from her graceful bowing and evident pleasure at the honors given these visitors. She wore a gold embroidered costume, while her swarthy face was set off by a snowy white veil, which fell in filmy folds over her dress.

A feature of the day was the drive of three little daughters of the Duke of Edinburgh down the line of procession. These three little girls, the youngest about seven years of age, the oldest about fourteen, sat together on the back seat of an open carriage, clad in white brocaded silk dresses, broad brimmed, white straw hats, trimmed with white ribbon, which fell loosely upon their flowing blond hair. They bowed to the right and left with such gravity and grace to the crowd, that they received as much cheering as did their grandmother Queen, who came down the line of march a short time afterward.

Following the Indian Princes and Princesses, were the Japanese and Siamese visitors and the Queen of the Sandwich Islands. The latter rode in a close carriage, reserving the display of her magnificent toilet and her dusky charms for the parade down the nave of Westminster Abbey. This division of the procession was followed by a Field Marshal's Guard of Honor.

Next came a line of fifteen carriages comprising all of those among the royal visitors who were not connected with the royal family by marriage.

Among these were: the King of Denmark, the King and Queen of the Belgians, the King of Saxony, the King of the Hellenes, the Crown Prince of Austria, the Crown Prince of Portugal, the Crown Prince of Greece, the Crown Princess of Austria and the Grand Duke of Mecklenburg-Strelitz.

The most showy part of the pageant, of course, was the division including the Queen, which next followed. Immediately preceding Her Majesty were ten carriages occupied by the ladies in waiting, the Princesses of the royal family and the principal officials of the court. The gentlemen were in full court dress, the ladies wore visiting dresses of light color. The Queen occupied the eleventh carriage of this division, and was preceded by a detachment of Indian troops detailed from the Bengal cavalry. Her Majesty sat alone upon the back seat of the carriage, with a large bouquet of flowers lying on the vacant seat by her side. She wore a black satin dress, with a white Irish lace shawl, with shamrock figures brocaded upon it, round her shoulders. Upon her head she wore a small white lace bonnet interwoven with a network of large diamonds; and upon her breast was pinned the broad blue ribbon of the Garter. In her hand she carried a small black sunshade. She appeared to be in a very pleasant frame of mind, and bowed to the right and left in response to the numerous cheers. The Princess of Wales and Princess Victoria of Germany Her Majesty's oldest daughter and wife of the Crown Prince of Germany, sat on the seat in front. As a royal guard, Her Majesty's carriage was preceded by nine princes on horseback three abreast. These were the grandsons, sons and sons-in-law of the Queen.

They were the Grand Duke Sergius of Russia, Prince Albert Victor of Wales, Crown Prince William of Prussia, Prince Henry of Prussia, Prince George of Wales, the hereditary Prince of Hesse, Prince of Saxe-Meiningen, the Prince Christian Victor of Schleswig-Holstein and Prince Louis of Battenberg. Then came the five sons-in-law. These were

Prince Christian of Schleswig-Holstein, the Crown Prince of Germany, the Grand Duke of Hesse, Prince Henry of Battenberg and the Marquis of Lorne. The Marquis of Lorne met with an accident soon after the procession started. His horse bolted with him and he was thrown to the ground, his head striking the sidewalk. He recovered himself almost immediately. But was so much shaken up by his fall that he did not continue to the abbey in the procession, but went by a private way.

The venerable Westminster Abbey was completely transformed. Its sombre recesses were filled in with staging and raised galleries, covered with dull red cloth, until what is one of the finest church interiors in the world resembled that of a theatre. Seats were arranged so that all along the nave could be seen only the procession of royalties entering and departing from the church. The organ loft shut off the view of the remainder of the church, occupied by the Queen and her attendants. After her arrival this part of the church was given up to the city dignitaries, army and navy people and friends of the officials. Every official was in court uniform. Upon the left of the nave was the place assigned to the Lord Mayor and Aldermen. They came in early, preceded by two graywigged footmen carrying the Lord Mayor's golden mace. The Lord Mayor wore a long red robe, the collar of which was trimmed with fur. Ten ex-Lord Mayors wearing similar robes, sat at his left. The aldermen, who sat back of them, wore long blue robes, trimmed in similar style. Just beyond them were the High Sheriffs, some twelve in number, wearing black velvet steel-trimmed court suits.

Opposite to them were the Lord Provost of Edinburgh, the Burgesses of Westminster and representatives of the Board of Works. Beyond them were solid backs of red-coated army officers contrasting with the blue naval uniforms and the light silk toilets of the ladies with them. On the ground floor there was not a man who did not have some striking court dress. The blues,

gold laces and furs of these dresses made a medley of rich color against the dark yellow, dingy gray of the abbey walls. Ascending, the first line of galleries presented the same kaleidoscope of color against the rich dull red of the galleries. This first great gallery, beginning some thirty feet from the floor, ran all the way around the church under the triforium. On the windows near the roof were openings which had been made for guests. Underneath these windows wire nettings were strung to prevent the dropping of any small articles on the heads below. Across the end of the nave were three galleries. The last was directly under the roof. From its enormous height a complete view of the abbey could be obtained, but the height was too great to distinguish faces. It was in this gallery that the representatives of British workmen were stowed away.

The organ-loft was occupied by the organist and musicians and members of the press. Here also were four State trumpeters, who sounded a fanfare when the Queen entered the church. These trumpeters wore black velvet caps with enormous heavy peaks. Their coats were gold, barred with scarlet, and with a heavy brocaded "V. R." and crowns upon the backs and breasts of their coats. They wore white breeches and patent leather boots. From their silver bugles hung silken squares, upon which was embroidered the coat-of-arms of England.

On the procession nearing the abbey the troops saluted, guns were fired, the bells of the churches rang out merry peals, and flags were run up, the cheering being continued until the Queen had passed into the west door. After passing through the vestibule Her Majesty was conducted to the grand dais under the lantern tower. She was surrounded by thirty-three members of the royal family. The scene in the abbey when the Queen entered was dazzling. Ten thousand people were seated. They all rose. The women discarded their wraps and revealed the full splendor of their beauty and attire.

Three tiers of galleries had been built in the abbey, with seats for ten thousand. The peers and their wives were seated in the south transept. The ambassadors and diplomatic corps were seated right and left of the peers. Members of the House of Commons were placed in the north transept. The seats for the members of the reigning families of Europe, etc., were within the communion rails. All the great learned societies and corporations were represented, while the notables of the law, science, art and agriculture, and workmen's representatives from all parts of the United Kingdom had seats duly allotted to them.

The Queen was evidently profoundly impressed with the scene prepared for her. She was noticeably pale when she reached the dais. She soon, however, recovered and regained the bright and pleasant aspect she had borne all the morning.

The religious services in the abbey in commemoration of the Queen's jubilee were conducted according to the carefully prepared programme which had already been published. The Archbishop of Canterbury and the Dean of Westminster alone conducted them. Nearly every dignitary of the Established Church, however, was present, besides a great number of distinguished clergymen belonging to other denominations. The Queen's advent was arranged so that she entered the abbey precisely at noon. Dr. Bridge, organist of the abbey, who had for the occasion a specially trained choir of two hundred and fifty voices, selected from the great choirs of London, a number of eminent soloists, besides a large accompaniment of brass instruments and drums, gradually drew the immense congregation into silence and their respective places to be prepared for the Queen's coming by rendering a number of selections in a manner that made every person within hearing of the great organ eager to catch its softest notes.

When the clergy at the head of the royal procession moved into the church the national anthem was rendered by

the organ. The music was thrilling. The audience rose as a unit and lent their ten thousand voices to accompany the choir. The effect was so grand, so profound, that many persons were moved to tears.

It was at this moment that the Queen appeared within the doors. Then the singing of the anthem ceased, and the processional march from Handel's "Occasional Oratorio" was given by the organ during the progress of the Queen and the royal family to the dais. When they were seated the Archbishop of Canterbury and the Dean of Westminster, who had taken their places within the sacristy, begun the service by asking of God a blessing upon the Queen. The *Te Deum Laudamus* was then sung by the choir, to the music composed by the Prince Consort, the Queen having then requested this. The special and jubilee prayers were offered.

Following the prayers, the *Exaudiat Te Domnus* was sung, with organ and brass band accompaniment. The Dean of Westminster advanced to the altar rails and read the lesson for the day (first Epistle of Peter, ii: 6-18.) Dr. Bridge's special anthem, selected by the Queen last year as her jubilee anthem, was next rendered, followed by the choral "Gotha," composed by the Prince Consort. In the rests the national anthem was introduced. Two more special prayers for the defense of faith, the spiritual welfare of the kingdom, and for peace and love followed, and were supplemented by the benediction, which was pronounced by the Archbishop.

When the benediction had been said, the Queen's sons knelt before her and kissed her hand. They arose, and Her Majesty kissed each upon his cheek. The Princesses next advanced to the Queen and kissed her hand, and she kissed them all, favoring some twice, making unusual demonstrations over the Princess of Wales and Princess Beatrice. Other relatives of the Queen then saluted her, and she shook hands with some and kissed others, kissing the Crown Prince Frederick William of Germany twice, very heartily each time.

At all this the congregation applauded warmly. After the royal salutations had all been made, the Queen descended the dais and moved out of the abbey, preceded by the royal family, the congregation standing and cheering with fervor all the while, Mendelssohn's march from "Athalie" being rendered by the organ and band until Her Majesty had departed.

It was past one o'clock when the Queen emerged from the abbey. She at once resumed her carriage and returned to Buckingham Palace, this time taking the route she went after her coronation fifty years ago.

F. E. Barker.

One is never too old to be remembered and loved.

AN OUT.

It is with a great deal of pleasure that we look forward to our annual outs. The variety of ways that are opened makes it hard, as a general rule, to decide in which to indulge ourselves, but to those who ride bicycles there appears but one way in which to find thorough enjoyment and that is to take a bicycle tour. It was with this feeling that we undertook a trip on the flying wheel through some of our towns and settlements. We decided to go by rail to Park City *via* Ogden and from there to Heber City, Provo and back to Salt Lake and intervening settlements by bicycle.

It was a beautiful clear morning when we left Salt Lake. We arrived in Ogden after a short ride, and remained there until six o'clock in the evening, passing the day very pleasantly in seeing sights and visiting acquaintances. The lovely scenery on the line of the railroad from Ogden to Park City must be seen to be fully enjoyed. We arrived in Park City about nine o'clock and put up for the night at the Park City House. The next morning we arose bright and early. Our first place to visit was the great Ontario Mine. After a pleasant walk of thirty minutes in the cool of the morning, we arrived at the mine, and, having received permission from the manager, we descended, in company of an employee of the place, who was to explain the underground mysteries. We had heard the experience of others related in regard to going down the mine and felt somewhat timid in making the de-

scent. One of our informers had thus related his experience:

"We stepped on the cage and the guide shouted, 'Eight Hundred' (meaning eight hundred-foot level). Immediately we began to descend, I felt as though I was bound for the lower regions. My first impression was that the bottom of the cage had fallen out and I grabbed the top, holding myself off my feet; the suspense was terrible, when, all of a sudden, we stopped, and I discovered that I had been holding myself off the floor of the cage and that I was at the bottom of the mine in safety."

I am pleased to say we did not have the same experience, but rather enjoyed our ride down the shaft.

When we reached the bottom of the mine we found water forty feet deep, but proceeded to investigate the mysteries of mining silver ores and were wonderfully interested in the labors of the miners. During the time we endeavored to realize the great depth we were in the earth, which is purely an effort of the imagination. We returned to the surface and then proceeded to the machine shops, where we saw some of the grandest machinery in the West. It is kept in the most perfect order, one man being employed to keep it bright and clean, which he does admirably, devoting all his time to that occupation. The large driving wheel of the pump engine is forty-three feet in diameter, the balance of the machinery being proportionately large. We spent several hours very pleasantly and profitably, too, we

thought, and then returned to the town.

"All aboard!" We mounted on our 'cycles and were off for Heber. The roads were in good condition and the scenery was superbly grand. To those who have never ridden a bicycle in the mountains let me say you have missed one of the most exhilarating and healthful sports yet discovered. We rode along in silence, our hearts in perfect accord with the sky so clear, the balmy air so sweet, and the sighing of the breezes through the pines. We were silent, a feeling of indescribable pleasure stole over us and the words of the poet Carleton were brought vividly to our minds:

"It carries me in comfort over many a pleasant mile;

And we who ride are satisfied completely with its style.

So with a blithe economy establishments are run

With driver, footman, passenger and horses all one.

Our pleasant ride lasted about three hours, when houses began to appear in the distance, which we soon reached. It was our destination for the day. We put up at a friend's house for the night, and slept the sleep of the happy.

The next morning we started for Provo by way of Provo Canyon, reaching the river, a distance of eight or nine miles, in about an hour. The country around the head of the canyon, where we first entered it, is beautiful in the extreme. We passed several farm-houses, in one of which was an old lady frantically crying to us to stop, and waving her hands in a most distracted manner, thinking, perhaps, that we were running away with her wagon wheels. A bend in the road soon hid all from view. Our path, now, was thickly shaded by willow trees; the river rushed along sometimes almost on a level with the road, at others a hundred feet below. The scenery in the canyon is grotesque and grand. In some places the water falls over towering cliffs hundreds of feet high, and again rushes down the mountain side in torrents. We came to some

water in the way and had to remove our shoes and stockings and wade through. The difficulty was soon surmounted and we proceeded on our way. At the mouth of the canyon we were compelled to walk over a high divide, but were compensated by views of some grand and beautiful scenery. The road here is several hundred feet above the river and on the opposite side is a perpendicular wall rising out of the rushing, roaring stream a thousand feet or more. We soon left the canyon, and reached Provo in the early evening. We were rather weary after our ride of thirty miles, and retired early to the slumber we had earned. Provo's sights were seen in the morning, including a visit to the asylum and woolen mills. We were very much interested in going through the several rooms of the mill, to watch the various processes of manufacture that are necessary to transform the greasy wool into goods for market. From the mills we visited other places of interest, and in the afternoon left Provo for American Fork, where an old acquaintance was met and his invitation to stay over night gladly accepted. Fruit being plentiful, we indulged ourselves to our heart's content, and the next morning started for home, where we arrived in the afternoon, pleased with our "out," the many scenes we had passed by the way, the good people we had met, and, most of all, with the silent steeds that had so safely conveyed us.

T. W. Sloan.

GENIUS.

Genius is a divine infirmity; genius is a martyrdom. The poet seizes upon the light, the stars, the mountains, the seas, to convert them into ideas, into canticles. The poet dissolves the universe to mingle the colors for his pictures.

But he cannot undertake this Titanic work without insuring his own destruction. He cannot go into the fire without being burned; he cannot mount to the extreme height of the atmosphere without being frozen; he cannot enter the thunder-cloud without receiving in that conductor, his body, the shock of

electricity. Those privileged souls which, flinging off the clay of this world, force their way upward till they become like bright stars in the firmament, almost approaching the angels; those beings—who from the rock of their own shipwreck hold forth the light to future generations—have fed the divine splendor burning in the lamp of their own brain with tears from their eyes and with blood from their hearts!

Life is full of complications, and for the same reason of insuperable difficulties. And as there are great contrasts in nature, there are also in society opposed forces. By the side of the prophet who announces the future arises the magistrate who believes his mission to be the conservation of the present system, and who, as a result of this conviction, persecutes the prophet; in the vicinity of every new thinker there exists an association which believes itself infallible; beside each reformer is placed the eternal cup of hemlock. It appears that seeds cannot fall upon the earth unless the vase which contains them is broken. Every old prejudice feels itself wounded by a new idea, and hates it accordingly. Society is movement—but those who move it fall under the weight of its crushing wheel. Society is renovation—but those who renew it are slain by its old errors. We cannot aspire to be blessed by posterity, without being

cursed by our contemporaries. Savage beasts do not disappear from a country without having been long and patiently chased. How many bright intelligences fall, how many fail, how many die and depart like shadows, in the struggle which is necessary to rid the earth of monsters! The greater number of people believe you are tearing their souls from God, if you endeavor to uproot one of the prejudices or errors under whose shadows their fathers lived for ages.

And you, poetic souls, you who come from purer regions crowned with flowers, beating your white wings clothed with ether; with an immortal song upon your lips and a lyre in your hands, like the first angels who gazed upon chaos at the birth of the universe; you who bear imagination like a star upon your brows, and who live awe-struck and ecstatic in the contemplation of a world of ideas, which to us weak mortals whose vision cannot penetrate it, appears a world of shadows—you cannot enter this sphere of realities without falling into an abyss, without tearing your wings and wounding your feet with thorns; you cannot descend from the fire in which you have been moulded, to the coldness of our shades, unless the dew of your tears is frozen in their fall, and the transparent vase of your hearts is broken by the hail-stones.—*Castelar.*

LIFE'S AIM.

"Ah, life is full of sweet," she said,
As, smilingly, she laid her head
Upon her darling's breast and read
The love-tale in his beaming eyes.
Around them bird-songs rose and fell
In melodies too sweet to tell,
And round and o'er them bended well
The benediction of the skies,

The rippling brook with gems of gold,
And gems as bright in forests old,
That glitter in the sunlight bold,
As countless as the gems above,
Shone round them in their sweet retreat;
And to their ears as little feet

That patter joyfully to meet
The steps of one they dearly love:
So patter soft the little leaves
That play and dance in summer eves
And summer sunlight, that receives
The homage of all happy things;
The light that chastens grief away,
And robes the world in bright array,
Forever bringing glad some Day,
When darkness drear hath taken wings.

"And," she said, "the light of joy
Removes from hearts the dark alloy
Of earthly cares that oft decoy
Our wayward feet from golden ways,

Where we may find the purest bliss,
The highest joy, the happiness,
Which we may only know in this:
To God we e'er devote our days."

* * * * *

Years pass; the happy, dreaming maid
Becomes a matron worn and staid,
Upon whose weary hands are laid
The many cares that mothers know.
But in her babies' soft, sweet eyes
She reads a tale of Paradise
That aids her weary soul to rise
Above the realms of care and woe.

And as she gently rocks and sings
To sleep the little one that clings
Close to the breast that, o'er all things,
To that sweet, dreaming, angel heart,
Seems purest, dearest, brightest, best,
Most fit for such a head to rest,
Of all things else the tenderest,
I hear her sing her life's true part:

Once, only once, to bless me
With thy precious baby love,
Only once can'st thou caress me
With such sweet, white hands, my dove!
And I sigh, mid loves completeness,
While I kiss thee o'er and o'er,
At this evanescent sweetness—
Thou can'st be a babe no more!

Oh, these features white and tender,
And these "wee, sma'," helpless feet,
And these clear, bright eyes that render
All a mother's joy complete,—
Ye are passing swiftly, surely.
Far beyond my guiding love,
But ye answer me so purely
I shall find ye pure above.

Ah, that question—shall I find thee
Pure and sweet and dear as now?
Or, will snares of earth so bind thee
As to dye with sin this brow?
This full brow to-day so sinless—
Shall it turn from Heaven's way?
Would to God that, pure and stainless,
It may find the realms of day!

Oh, my soul would faint forever,
Should they say my lamb was lost;
I resign thee never, never—
Oh, be true at any cost!
But a calmness soothes my spirit—
God will guard thee, guide thee, love,
Heaven's joy shalt thou inherit
In those realms of light, my dove!

Sleep, then, dearest, pure and sinless
Breathes thine angel spirit now;
While I kiss these lips so stainless
God will hear my fervent vow:
From thy youth, from life's fair portal,
I will give my life to guide
These fair feet, this soul immortal,
To His throne, whate'er betide!

* * * * *

Time passes still; the anxious mother,
With deep, bright lessons in her heart,
Hath learned that love for one another
Is life's best, noblest, truest part.

And when the nearer loves have vanished,
Or, fading, left her life less bright,
And thought of self her heart hath banished,
Then, lo, her soul is bathed in light!

And true she finds the olden story
That 'tis more blessed far to give
Than to receive; the golden glory
In which the Son of God did live.

The joy of sacrifice for others,
That glory which out-shines the sun—
Hath bathed her heart, and she discovers
That best in this her crown was won!

* * * * *

"Yes, life is still of joy made up,"
She calmly said, "the bitter cup
May intermingled be; we sup
Full oft on bitter crusts of woe;
But He, who kindly gave us life,
Supports us in the stormy strife,
And makes our hearts' with glory rife—
That joy which but the good may know.

Young Love may glide adown the stream,
And gaily dance, and happy seem
To leave us lone behind to dream
Of happy days forever dead;
Then must we seek another home
For kindly feelings let them roam
To all kind hearts' and soon will come
The brighter joys of Heaven bred.

And then will shine celestial gems
Upon our leaves of life, nor seems
The glory of all earthly dreams
One-half so bright and dear as these,
That, born of God's own love and light,
So more than pure, so more than white,
So far out-shining all things bright,
Shine; peerless gems, upon life's tree."

Ruby Lamont.

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THE MAGNANIMITY OF MORMONISM.

It is often said, and in many instances, no doubt, honestly thought, that the religion of the Latter-day Saints is narrow and exclusive in its character. So prevalent is this opinion, that even here in Utah, where amplest opportunity is afforded of finding out the truth, it is cherished, by those who, were they half as eager to arrive at the good, as they seem to be to discover evil in Mormonism, would have learned, long ere this, their mistake regarding this maligned and misunderstood religion.

Mormonism teaches, and has taught, for over fifty years, the most magnanimous and liberal doctrines known to the religious world. It has taken the broadest views, and inspired the loftiest aims in the minds of its votaries, relating to life and death, time and eternity, of anything worthy of, or bearing the name of religion, science or philosophy. It teaches the literal and universal fatherhood of God, and brotherhood of man; the infinite application of Christ's atonement, whereby all men may be saved by obedience to the divine word and will. It shows that the Gospel was instituted, and in these latter times restored, for the benefit of the race, and that it aims at, and provides for the redemption of the earth and the salvation of all mankind, excepting the "sons of perdition," according to their merits, in different degrees of glory. Moreover, that so great is the mercy of God, and his desire to redeem and save, that even this exception is based upon stern necessity, and is not, as some might suppose, the exercise of force and authority irrespective of other considerations than vengeance, and

the conscious possession of omnipotent power; damnation follows, as the night the day, the rejection of the only means of escape therefrom; but there are grades of punishment, as there are degrees of glory, and justice and mercy will each claim its own; the doom of perdition is reserved for those who sin against light and knowledge, denying the Holy Ghost after it is plainly manifest, and utterly repudiating what they formerly accepted and enjoyed; the light within them becomes darkness and damnation is inevitable. Mormonism teaches that God is an exalted Man, and man a God in embryo, and that there is literally no end to human progress in the path which the Highest himself has trodden and pointed out as the way for all men to be saved.

These, in brief, are some of the doctrines of Mormonism, which it has plainly taught to the world for over half a century. And yet when these themes are touched upon, as they frequently are by our Elders in preaching, there will often be heard in the congregation such comments as these: "What a liberal doctrine!" "Surely that can't be Mormonism." "How can he talk like that and be a Mormon?"

We know of one Elder who was asked by a friend, after listening to his discourse upon some of the broad and liberal principles of Mormonism—and broad and liberal they all are, when properly understood—if he really got those ideas from Mormonism, or did he clothe Mormonism with such ideas? "My friend," answered the Elder, "what I have preached is Mormon doctrine, as I understand it. I have said nothing that Joseph Smith, Brigham Young, Heber C. Kimball or some such authority has not said before me; perhaps not in the same words, but to the very same effect; their words and ideas are the roots, mine at best but branches, legitimate outgrowth, I trust, of their inspired teachings and the revelations of Jesus Christ."

The other could scarcely credit this, although a young man born in Utah, a son of Mormon parents, and accustomed,

one would suppose, to hearing Mormon teachings from his childhood. Or, is it possible that, although reared amid such surroundings, he had *not* heard these things explained, nor been taught to frequent places where they are taught and explained.

Food, here, for thought and reflection. What is the cause of this lack of information, and consequent absence of faith, in many of the rising generation, regarding Gospel truth and principle? Is it not worth thinking about, and trying to remedy? Mormon doctrines need only be illustrated to be understood, and understood in order to be admired and adored. They are as fascinating to the poet for their beauty and grandeur, as to the philosopher and scientist for their logic and profundity. They are simple, yet sublime; easily understood, yet never to be enough known. The man no less than the child may find in them a source of never-ceasing wonder, wisdom and delight.

Are Mormon parents and teachers tak-

ing half the pains to save their own children, as are the Elders abroad to convert and bring to Christ the unbelieving Gentile world? Is it not possible that, in times past, right here in Zion, we have given too little time and attention to spiritual things, to illustrating the beauty, glory and sublimity of Gospel principles, the magnanimity of Mormonism, the broad and cosmopolitan character of its aims and teachings, and above all, to the practical exemplification of its pure principles in our lives, and have bestowed too much thought upon our temporal affairs—the secondary things of the Kingdom? We might not be able to do much more than is being done now, in bringing to an appreciation of the higher phases of Mormonism those of the world who, “having eyes, see not” the things of God; but we have every reason to hope better things of the blood of Israel, the youth of this people, who are heirs to all the promises of the fathers.

Labor is often the father of pleasure.

COMMENTS OF THE DAY.

THE day we live in is different in some respects from any other in the history of the great Latter-Day work. Many of our leading men are driven into retirement or immured in prisons. The people are deprived of their presence and fatherly counsels and attention. The enemy has more rein among us than hertofore and there are inviting opportunities for those who are restless under restraint to come out and make manifest “the stuff they are made of.” The trials are not alone to those who are hailed to prison or driven to seclusion, but they are to every Latter-day Saint; trials of their faith and integrity. Before our days of trial will be done, every Saint will be proven. Brethren who have the care of Stakes, Wards and Quorums will be tried as to their skill and wisdom in the general and detailed management of their several charges. Elders at the heads of their families will have the

opportunity of showing how well they have learned to teach and lead their individual families in the Gospel path. Young men and maidens also will have an excellent opportunity to prove to the Saints, to the world and above all to God, their knowledge of the principles of the Gospel, and the testimonies that he has planted in their hearts. Passing through these peculiar experiences, the Bishops will become better acquainted with their co-laborers in their local fields; they will know and prize more highly those who develop true and trusty hearts and will discover those who are unreliable. They will also learn the true spirit and standing of each member of their wards. Those who are firm in trying times and in stormy weather, will be remembered and deeply prized when the clouds pass by.

All days in the Kingdom of God are good days for the young men of Zion,

but it appears the days now passing over us are peculiarly fine ones for them to stand up, in defence of true principles, of human liberty and religious toleration. No young man in Zion who has the spirit of the Gospel will take the bit in his teeth and run away in times like these. Such young men will seize upon the opportunities presented by our peculiar circumstances, to make their mark, and by their course declare their principles and intentions. They should make themselves known and felt. They should exhibit that remarkable independence of character required of true Saints, for be it known there is no higher standard of independence to which man can attain than that required in a Saint of God. You must face a frowning, despising, hating world, and take many desperate chances of losing all in this world; and when I say all I mean it, for family and life are not exempt.

Yet this is the Lord's work and with all the chances we run in connection with it, in reality we cannot lose anything. Those serious experiences we meet, in course of our connection with the work of the Lord, are not in reality losses, but gains. They are crosses, but they lead surely to crowns. What ever is taken from us by the enemy, God will reward us for, many fold, and there are no investments so rich and remunerative as lending to the Lord. "What we give to the poor is loaned to the Lord" and what the enemy takes from us, whether it be property, wives, children or our lives, the Lord will make those all good to us with an hundred fold. If our lives be taken He will give us eternal life and that is much more than an hundred fold. Young men who are wise among the Saints will not let their golden opportunities of the present pass unappropriated. I will say to all young men who would be successful as the servants of the living God let no chances for being of service to the Kingdom pass by unimproved. These are choice opportunities in the life of every one, that it would be criminal to neglect. Important opportunities utilized lead unto others, but if disre-

garded close up the source whence they come.

All our young men of fifteen years and upward receive some degree of the Priesthood, which obligates them to be workers in the Kingdom, on the Lord's side; for the Priesthood is for works of righteousness and salvation, and for none other. Bearing the Priesthood we are the Lord's and to be His we must not only have the Priesthood given us but we must honor it, by exercising it and we must honor one another. We must go together harmoniously and for one purpose. We have a common cause, the salvation of mankind. Much has been accomplished in preaching the Gospel and gathering a people and that work still goes forward, but a great part of the work of salvation is to be done in our gathered condition. Salvation is the one thing needed at home to day, and an important part in this work can be taken by each one of our young men, and for his part, God will hold him accountable. His part is to do all he can to make of the whole a unit. To work for the harmony of all the parts. Our cause will admit of no division in our ranks. United we are strong and will stand and be saved, but divided we will be lost.

We readily see that dangers attend our way, as well as opportunities which lead on to success. I would kindly admonish and warn my young friends against those dangers. Beware of divisions! The chief opening for these, at present, appears in the line of politics and the enemy is moving in that direction. Where rising and promising young men among us are wanting in political wisdom, whose training, if they have had any has been erroneous, they fall into the plausible snares set for them, and unwillingly are found on the road to political apostasy. Such breaks by young men frequently result in great loss and permanent injury to the party they are members of. I have observed that such persons have had to turn a very short corner and repent, or their final separation from their party and friends inevitably follows.

Anything that leads to a break in

our ranks either religiously or politically is dangerous, and I would warn all young men off such ground. There is nothing to gain but every thing to lose by a factious course. A false spirit of independence sometimes possesses young men, and under its influence they appear to think that true independence consists only in opposition to all things. That is a dangerous, deadly doctrine, which makes chronic disturbers of party peace. Only faulty Saints can be induced to follow such a lead. Another sentiment which induces opposition in the hearts of some of our young men is that worldly thirst for office and its emoluments. I would advise all against that desire. Offices must be held and official duties performed and paid for. Let the responsibility be placed by the people in political affairs and by the Lord in ecclesiastical affairs. Among Latter-day Saints there should be no hunting of office, or logrolling for place and responsibility in Church or State.

When a probate judge or any other County, City or Territorial officer is needed he should be the free choice of the people whom he is to serve. When a Bishop or any other officer is required, in any department of the Kingdom of God, the Lord in his own way will make choice of that man and the People by common consent accept him by their votes and sustain him by their faith and prayers.

The way of the world is for aspirants to office to apply personally or through friends for the suffrages of the people. If a man imposes himself, or is imposed, upon a people he can never sit as comfortably in his official chair as an official should, nor as he would if truly called by the people. What would we think of a man who would send up his name

to the President of the Church offering himself or getting his friends to offer him as a Bishop, President of a Stake or Apostle? The unanimous decision of all Saints would be that he was not the right man for the place. It should be about as reasonable, however, as for a man to be seeking political preferment.

Every man in official position should be there by the hearty good will and united voice of his party in the State, and those in the Church should be there by the voice of God and his people. Every young man should feel a pride in making his way in the world, by the blessing of God upon his efforts; and that he is not dependent upon others for the means of sustenance. Men should be well qualified for a part in the affairs of life and if the public weal requires their services for a little time they should be willing to bear their proportion of the public burthen. They would then be entitled to the honor and emoluments of the public office they may be called to occupy.

Young men in Zion should be thoroughly well prepared for the work of building up God's Kingdom on the earth and should be ready and willing to serve at a moment's notice whenever required. There should be burning in the heart of every young man among the people of God a living testimony of the great truths of the Gospel, and of the divinity of the mission of Jesus Christ and of Joseph Smith the Prophet. They must know that the Lord lives and has established his Kingdom on the earth, or they will not be able to stand the trials of the present day. It is not possible to be Saints and servants of the Lord unless they possess these testimonies.

F. M. Lyman.

A RAMBLE AROUND LONDON.

LONDON is the world's epitome. In describing a subject so vast and various, the mind is not so much exercised upon what to say, as upon what not to say;

the labor being, not to discover material, but to select from and properly dispose of the unlimited store of material on hand.

If "the mind can make substance and

people planets of its own—"and Byron says it can—the young reader with a lively imagination and a European guide-book, may be able to assist me in forming some idea of the size and character of a city numbering its inhabitants by millions, as noted for wealth, splendor and intelligence; as for poverty, ignorance and degradation; and the date of whose origin is lost among the legends of antiquity.

London is situated on four sides of the Thames—north, south, upper and under. It supports a population of between four and five millions, according to Carlyle, "mostly fools." The same, I suppose, might be said of many other cities. Mankind are pretty much the same, the world over; no particular section has a "corner" on brains; and the broad pen of the old Scotch iconoclast might have made, like Gregory, a "swashing blow," that would have swept in the terrestrial universe without any more fear of successful contradiction.

To properly appreciate the fitness of the terms "upper and under," as descriptive of certain portions of this mammoth municipality, one need but stand upon the Thames embankment and survey the hundreds of steamers, barges and boats of various kinds upon which so many people pass their lives; the numerous, ever crowded, floating piers; the many massive bridges spanning the broad stream, at frequent intervals, and affording ceaseless transit to an interminable stream of railway trains, vehicles and pedestrians. When he has gazed himself dizzy, at this grand living panorama, let him descend to the nether regions and examine the intricate network of subterranean railways and foot-ways, passing under the river-bed, and contemplate with wonder the incomputable amount of work in brick, iron and stone, for which the under-ground vicinity of the Thames is so notable. It is estimated that throughout London, fully two-thirds more of brick-work lies beneath, than above the surface.

But if it is below we must look for mass and quantity of material and construction—it is above that we must seek

for all that is beautiful and sublime in architecture. Public buildings, monuments and historic structures are many and magnificent. At every turn the eye is confronted by some mighty memorial of British heroism, of civil or military distinction, some colossal statue, some stupendous triumph of the builder's genius, or other looming evidence of the pride and energy of the Anglo-Saxon race.

And yet, in the narrow, crowded streets of this busy bedlam of commerce, a full appreciation of their elegance and sublimity is next to impossible. Particularly is this the case in winter-time, when a damp and dingy atmosphere hangs like a pall above the fair face of Britain and the world's metropolis.

To-day, however, is a beautiful specimen of English weather; altogether too lovely to bide in doors. Suppose we go for a stroll. But don't forget your umbrella—it's as certain to rain in ten minutes, as it is to clear up ten minutes later, with a smile that seems to say: "Rain? Never heard of such a thing in the whole course of my life."

We are now at Trafalgar square. That is the statue of Lord Nelson looming up so loftily into the heavens. If we were to walk up the Strand as far as Fleet street, we would behold an amusing and withal, interesting spectacle, in the "former palace of Henry the Eighth and Cardinal Woolsey," now serving the purpose of a barber shop. The dual ownership implied by the above—a portion of the tonsorial sign adorning the front wall of the building—whether joint or successive, I am unable to explain; but if either, it was probably due to the fact, well known to the student of history, that whatever was the Cardinal's was Henry's, and whatever was Henry's was the king's. It was doubtless in this same building that the Cardinal got "shaved" so unmercifully.

But we won't go in that direction just now. Here is a street leading to Piccadilly circus, where we take the bus for Oxford street.

Alighting from the summit of the vehicle, and simultaneously upon an old

gentleman's head who is getting out down below, we render the customary "beg pardon"—a salve for every sore on the London pave—and having paid the "tuppenny" fare, with the extra "tip" of a copper, for what on earth we have no time to stop and enquire, we eventually gain the sidewalk and move briskly along up Oxford.

We are looking for Holles street, one of its smaller tributaries, in the vicinity of Cavendish Square. "Holles Street!" Here it is; a rather narrow, short, but respectable thoroughfare opening off Oxford street, a little distance from Regent Circus. At the upper end is Cavendish Square, which by the way, is in the exact form of a circle. Pursuing our meditative way up one side of the street and down the other, we finally come to No. 24, a tall, narrow but nevertheless handsome structure, the upper part of which has the appearance of bright red brick, while the lower portion is nearly covered with ornamental iron facings. A paling fence of the same material, flanked by lamp-posts, guards the entrance, and upon the plate-glass window behind, in letters of glaring gilt, appear these startling words: "Fry & Co., tea importers."

But this is not the object of our visit. There is another sight which speedily claims attention. Upon the right-hand side of the front wall of the building, on a line with the windows of the second floor—which is evidently a domicile—is a circular, yellow-edged tablet with blue back-ground, upon which is carved in gold letters the following inscription: "Lord Byron, poet; born here 1788; died in Greece 1824.

Here, then, arose that sun of intellect whose rays shed such a lasting glory upon English literature; here dawned that meteor whose transcendent light, in rapid ascent from horizon to zenith, startled while it illumed the envious but admiring world; here sprung the protean brilliance of that many-hued career that like a gorgeous rainbow spanned the European heavens, and vanished from view ere the half of its wondrous beauty could be realized. Here—

Take care there! That cab came very

close to you. And see, the irrepressible Jehu, not content with having jeopardized your life, has turned around to curse you. For what? Why, for having come within one of knocking you down and crushing you under the heavy wheels of his hansom. It's the way with these cabmen—these imperial "gondoliers," as Beaconsfield calls them, in threading the intricate mazes of their "grand canal," ever filled to overflowing with its surging flood of humanity, of which you are only one wave or bubble more or less. They seem to think they have a perfect right to run over you, especially if you are not in the way, and are doing your best to keep out of it; it's only a custom with them, after a hair-breadth escape such as you have just experienced, to fall to cursing you, ostensibly to vent their wrath and indignation, or express the shock of horror to which your danger has subjected them; but in reality to allay, by counter-irritation, your own justifiable anger and lessen the chances of retaliation.

Returning eastward, after numerous twists and turns and windings, we pass into Bread Street and halt opposite a large brick building, a wholesale mercantile establishment to all appearances, which marks the spot that in 1608 gave birth to the immortal Milton; From the beautiful tablet on the wall, overhung by the blind poet's marble bust, we learn that prior to 1878, upon the site now devoted to the interests of commerce, stood the Church of All Hallows, where Milton was baptized. The principal office in the building is that of Strassman and Carter, importers.

Lingering long enough to satisfy the soul with silent homage to the memory of one so glorious—the poet, not the importer—we move away and ten minutes later come to a stand-still in front of No. 4 Coleman Street. The upper part of this building is utilized for offices: the basement is occupied by the Cromwell Wine Company. This was once the home of Oliver Cromwell—the uncrowned king of England. It is interesting to think, as we stand there pondering on the past, that perhaps the same rickety

steps of the antique stair-case once trembled beneath the sturdy limbs of "Old Noll" himself, and that the identical railing against which we lean has many times supported the trembling form of his sightless secretary, patriot no less than poet, the dead but imperishable Milton.

On we ramble. See! This is where Dr. Johnson once lived, as indicated by those painted black letters on the wall, reading "Dr. Johnson buildings." The house in question was not the actual residence of the literary giant of the eighteenth century, but rests upon the site of his former home, which has entirely disappeared. It is tenanted, like most of the houses in this vicinity, by lawyers.

Pursuing our way, we are soon beyond the Temple pale, but have emerged into a locality scarcely less celebrated—White friars! This neighborhood was once so thickly infested by thieves, murderers and rogues of every description, that it was as much as an officer's life was worth to venture anywhere near the vicinity. A reign of terror was the result, and though under the very nose of the majesty of the law, beneath the droppings of the legal sanctuary, the municipal government seemed powerless to quell or extirpate the wicked hordes that then made it their rendezvous.

This was a hundred years ago, or more. The White-friars of to-day is a different place entirely. The ruffian element, reversing Horace Greeley's sage advice, to "go west," have gone east, leaving the west end and central portions of the city to the politer classes of London society.

But lunch-time approaches. Let us hie to Crosby Place, the nearest and best lunch-house in all London.

"Crosby Place," or to use its modern title, Crosby Hall," is the ancient palace of King Richard the Third, and was erected A. D. 1466. Quaint and old fashioned in exterior appearance, it is still regarded as a magnificent example of architectural and decorative skill. Its inauguration as a public resort was a happy thought, and has proven, as might

be expected, a profitable venture. The privilege of feasting simultaneously, the eye and the appetite, in the ancient palatial home of the "last of the Plantagenets," is not one to be over-looked by the novelty-seeking tourist, nor is it ignored by those "native and to the manor born." The place is literally swarmed at all seasonable hours. I will not attempt here a description of this most gorgeous of all gorgeous eating and drinking houses. What the place was formerly may be gathered in part from a perusal of Shakspeare's "Richard III— which, by the bye, is said to have been written in the adjoining house—and also from the retention of such titles to the various splendid apartments, as "throne room," "banqueting hall," "council chamber," which, with several new additions, are fitted up in costly and magnificent style for the accomodation of the public.

A most lucrative business, here, is the liquor saloon, or, as it is denominated, the "public house." They are more than numerous in this country, by many said to be necessarily so, owing to the excessive dampness of the climate. "Like cures like" is the adage, and for similar reasons that peppers and spices are eaten in the tropics, it is argued that whiskey and beer should be freely imbibed in these humid regions of the north. Why water, which is popularly supposed to be wet, would not answer the purpose just as well, is not explained by the supporters of the theory. They are willing to "waive that point," no doubt. At any rate the public houses are always full, and so, generally, are the customers, male and female. The doors are open till 12 o'clock every night, excepting Sundays, when they considerably close at 11, I suppose to avoid violating the sanctity of Monday morning. To their credit be it said, however, that during church hours, (when many of their customers are elsewhere) the publicans celebrate with closed doors; but to their debit be it added, they turn on the taps the moment the churches begin to pour forth their contents.

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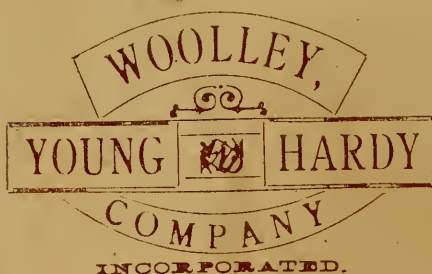
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